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# HSTORY OF WORLD STATES

BRAHNMAPIA MINI ARABIYALA TYORKS

SATYA SHRAYA

PRARAVA PRAKADHAN

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#### A COMPREHENSIVE

# HISTORY OF VEDIC LITERATURE

BRĀHMAŅA and ĀRAŅYAKA WORKS

#### SATYA SHRAVA, M. A.

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In the sacred memory of my father

the late Pt. Bhagavad Datta

(Oct. 27, 1893 — Nov. 22, 1968)

the Great Pioneer of

Vedic, Indological and Philological Researches

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#### INTRODUCTION

The Vedas, meaning the repository of knowledge, form the fundamentals of Vedic religion and Aryan society. The available earliest literature of India has unanimously accepted the four Vedas as revealed to the seers (ब्रष्टा) or rishis at the time of the creation of the universe. The great sanctity attached to the Vedas and to the seers enhanced the inter-related importance of both and a rishi signifies a Veda, as well. (See p. 7, Vol. II. Vedic Vāngmaya kā Itihāsa). An unbiassed and careful introspection of this vast literature leads no doubt to the important conclusion that the revelation of the hymns to the seers had never been questioned. The eighteenth and nineteenth centuries ushered in an era of criticism adversely affecting the fundamentals and pertinently putting forth the sarcastic proposition that the hymns are the songs of cow-herds. The studies initiated in the field during these centuries by the Western scholars had expressed divergent views on the subject. The earlier group who had reverence for this sacred literature, was closely followed by a motivated section bent upon denouncing fully their predecessors who had to face vehement opposition. Their view point, that Sanskrit was the source of Greek, Latin, Anglo-Saxon, Slavonic, and also of other European languages etc. which helped to bring the truth to the fore, was repeatedly, assailed and shelved by the prejudiced writings of the later group of scholars.

The scholars from the West had attempted writing history of Vedic literature. In the field were Maxmuller, Macdonell, Weber and Winterntz, etc., who treated the intricate subject according to their own interpretations putting forth the material in a brief, concise and summary form. Their writings do not probe into the details or dilate upon the intricacies. The desideratum was A Comprehensive History of Vedic Iiterature.

The earliest Indian pioneer who attempted a subjective analysis and who had the necessary titanic vision was the late Pandit Bhagavad Datta, a close and ardent student of the Vedas, the Brāhmaṇas, the Āraṇyakas, the Upanishads, the Kalpa Sūtras and the vast Vedic as well as classical Sanskrit literature, a very large number of manuscripts of which he had personally collected from remote corners of this vast country and deposited for a critical study in the then Lal Chand Library of D. A. V. College, Lahore, of which he was the Research Superintendent upto

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1934 and this collection after the great historical event of the Partition of our Country, is now safely deposited in the Viśveśvarānanda Vedic Research Institute, Hoshiarpur; while a sizable porion of it remained in the University Library of the Panjab University at Lahore, now in Pakistan. He had written three volumes in Hindi on the Brāhmaṇa and Āraṇyaka Works (1927), the Commentators of the Vedas (1931), and the Recensions of the Vedas (1935). The volume on Brāhmaṇa and Āraṇyaka Works was based on his introduction to the Vedic Kośa (1922) by Hans Raj, his devoted Librarian. The treatment of the subject, his approach to the general problem and the details available with him were in simple and forceful language put forth for a careful study by the student as well as the scholar. These three volumes eventually formed the basis for subsequent writings on the subject both by Indian as well as Western scholars, who unequivocally admired his depth, comprehension and clarity of expression on the subject.

These three volumes in Hindi, required a careful editing and addition of the latest research material. Their editing was undertaken by the present writer in the year 1973. The three volumes in Hindi on Brāhmaṇa and Āraṇyaka Works (1974), the Commentators of the Vedas (1976) and the Vedas, their Samhitās and Recensions (1977) have been published. The volumes on the Upanishads and the Kalpa-Sūtras are under preparation and are likely to be published, shortly.

The long cherished desire of the scholars, especially from foreign countries to have a simple, clear, analytical and comprehensive understanding of the subject matter, had led the present writer to bring forth, 'A Comprehensive History of Vedic Literature' in English in five volumes. The material critically put forth, herein, basically shatters the persistent views impregnated into and expressed by the Western and most of the Indian scholars. The fundamental difference between the Western thought and that expressed in these volumes centres round:

- A. Were the hymns of the Vedas revealed?
- B. Interpretation of the hymns.
- C. Do the Vedas have history?
- D. Are the brāhmaņas also the Vedas?
- E. Is animal sacrifice in yajñas prescribed in the Vedas?
- A. Throughout the vast Sanskrit literature, it is maintained that speech (बाक् or logos) neither has a beginning nor an end. It is akshara (अकर). It is eternal and is grasped at the beginning of each creation. This speech is known as div or daiv. It differs from the speech used by human beings. In the Kāṭhaka and Maitrāyaṇī Samhitās, the Nirukta, the Satapatha Brāhmaṇa and throughout the Vedic literature, this distinction in speech is clearly discernible. The hymns were

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revealed in the daivi speech. At the time of creation the great Seers were receptive to the chhāndasi prakriyā or metrical movements through the highly energised particles of electricity in the heaven, the middle region and on the earth and could, therefore, transmit the hymns so available to them. To add, each human brain, also, has electricity.

The hymns, epissima verbis, have been handed over to posterity undisturbed during the past thousands of years. The arrangement of padas has neither been changed nor replaced by synonyms. Their sanctity has never been disturbed. For example, in the very first hymn of the Rigveda, the pada, agnimile is nowhere found to be substituted by vanhimile, a synonym for agni. Kumārila Bhatta, writes to suggest that even if an attempt is made to compose hymns their metrical formation would betray the fact and any such interpolation could be easily detected. The formation of hymns is not regulated by rules of grammar applicable to the spoken language of the people. This had baffled the Western scholars who formed incoherent opinions and a glaring example of such an expression is by Macdonell, who writes: 'Since metrical considerations largely interfere with the ordinary position of words in the Samhitās, the normal order is best represented by the prose of the Brāhmaṇas, and as it there appears is, moreover, doubtless the original one." (pp. 283-284)

Had these scholars correctly grasped the difference between a hymn and its explanation in a brāhmaṇa, preposterous theories and inconsistent dicta could well have been eliminated. Brāhmaṇas being an explanation of hymns were in the spoken language of the people even though their authors could possibly have been the same rishis, who were also the seers of the hymns. The hymns are not abnormal, as Macdonell had thought and expressed.

B. Interpretation of the hymns had been confined only to their ritualistic significance by the writers of the mediaeval periods, whose works were easily accessible to the Western scholars. It was expressed that the hymns are confined to the ritualistic yajñas only as: Vedā yajñārtham pravrittāh. (बेदा यज्ञायं अवताः).

Sāyaṇa expressed the same idea in his preface to his commentary on Kāṇva-Samhitā. The translations of the Vedas as well as writings on the vast Vedic Literature by these scholars have, therefore, to be treated as one sided and incomplete. On the other hand, the interpretation of a hymn is to accord to its, devatā, metre etc. In the Vedic literature, three fold meaning of a hymn is prescribed by Durgā-chārya in his vritti on the Nirukta:

Adhyātmādhidaivatādhiyajñābhidhāyinām mantrāṇāmarthā vijñāyante. (अध्यात्माधिदैवताध्यिनाभिधायिनां मन्त्राणामर्था विज्ञायन्ते, Nirukta, 1. 18).

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Many more writers have written in the same strain. The interpretation of a hymn accordingly has to be:

- 1. ādhibhautika, i. e., pertaining to creative beings, derived from primary elements, etc;
- 2. ādhidaivika, i. e., relating to the Cosmos and cosmogony, the influence of the atmosphere or planets and creation of the universe, etc.;
- 3. ādhyātmika i. c., relating to the philosophy of man, his life, his soul, the Creator etc.; and
- 4. yājňika i. e., relating to the ritualistic sacrifices.

Writers in the past had followed the ancient dictum to interpret a hymn. A glaring example is of the word Vishnu in idamvishunurvichakrame (RV 1.22.17). Bhartrihari in his commentary on Mahābhāshya explains it as:

Yathā idam vishņurvichakrame (RV 1.22.17)—ityatram eka eva vishņushabdoanekasaktih sannadhidaivatamadhyātmadhiyajñyam cha ātmani nārāyaņe chashāle cha tayā saktyā pravartate. (यथा इदं विष्णुविचक्रमे-इत्यत्रं एक एव विष्णु-शब्दो उनेकशक्ति: सन्तिधिवैवतमध्यात्मिधयज्ञं च आत्मिन नारायणं चषाले च तया शक्त्या प्रवर्तते।)

The word Vishnu in its ādhidaivika from means of immense prowess as of Sun; in its philosophical form as the Creator and in its ritualistic form as chashāla or the lid of a yūpa.

Similar has to be the interpretation of other padas. To understand and interpret the hymns, therefore, it is necessary to have a thorough knowledge of the vast Vedic literature, and to have a deep study of the brāhmaņas, as well as the Nighantu, the Nirukta, and all the available lexicons.

C. The hymns do not refer to history or historical events. They being eternal, had to have been revealed prior to any historical event. The classical Sanskrit literature abounds with inter-polations. Could not the vast Vedic literature be a plaything of the writers of yore who out of vanity must have experienced elation to inter-polate hymns, as well? A careful screening of the Vedas and the Samhitas is necessary to eliminate such sacrilege?

It is stated that the hymns also have itihāsa. In the Nirukta it is mentioned: tatretihāsamāchakshate (2.10) and ityaitihāsikah (2.16). These references are to eternal history in general, and not to any particular event of history. Jaimini has stated: param tu śrutisāmānyamātram (1.31) i. e., all the names in the hymns are in general and do not refer to any particular event or person. In the brāhmanas to expalin the substance of a hymn, historical events or gāthās are mentioned as an

illustration. Mention of such words as sarasvatī, gangā, yamunā, etc., in the hymns, does not at all refer to their namesakes on the earth. Sarasvatī, for example, is a stream of cosmic consciousness as referred to in the hymns and the terrestrial river is merely a namesake of its cosmic original. The cosmic significance of the vedic words and the cosmic sense of the seers needs greater understanding to interpret the hymns. A careful study as suggested in the preceding paras shall shatter the unconvincing view that the Vedas also refer to historical events. A lot can be written on this theme and shall be discussed in its proper place in the Volume on 'the Vedas, their Samhitās and Recensions.' A reference, however, may be made'to the chapter on, "Are Brāhmaṇas the Vedas."

D. The brahmanas being an explanation of the hymns, are not the Vedas. These were only propounded by the rishis but were not revealed to them. In the mediaeval periods some writers initiated the theory that the brahmanas are also the Vedas. Šabara, Pitribhūti, Šamkara, Kumārila, Bhavasvāmī, Devasvāmī. Višvarūpa Medhātithi, Karka, Dhūrtasvāmi, Devatrāta, Vāchaspati Miśra. Rājašekhara, Rāmānuja, Uvaṭa, Maskarī, Sāyaṇa and many more writers have considered both the hymns of the four Vedas and their explanations in the brahmanas, as the Veda, itself. In the past not a single āchārya had expressed any doubt that the brāhmanas are not the Vedas. The brahmanas have been throughout respected as the Veda itself. The rituals have been performed considering the brahmanas as equal to the Vedas. Still many acharyas could not conform to this view and they continued to treat the brahmanas as separate from the Vedas. The controversy has been discussed. in detail in Chapter VII (pp. 123-150) concluding that the brahmanas were propounded in the language other than that of the hymns; these were compiled during the Mahabharata period and had assumed importance when ritualistic significance of the hymns gained predominance over other meanings; but should be understood in their true context as an explanation of the Vedas and not the Veda itself.

E. Another controversy relates to whether animal sacrifice in yajňas is prescribed in the hymns or not. It is not prescribed in the hymns The hymns having only ritualistice significance, do not permit any animal sacrifice. The word pasu means agni, vāyu, sūrya, prithivi etc. Interpreted according to its reference to the context, it nowhere implies a quadruped. It is stated in the Satapatha Brāhmaṇa: Agnih pasurāsīt, tenāyajanta. Vāyuh pasurāsīt tenāyajanta. Sūryah pasurāsīt tenāyajanta (13.2.7.13, 14, 15). In the same brāhmaṇa, it is emphatically stated that agni is sacrifice personified and use of vegetation alone is proper for performing a sacrifice. (See p. 245).

The Western writers had confined the vast Vedic literature to mantra-period, brāhmaṇa-period, sūtra-period etc., of water tight compartments presuming that a ban was imposed on those human beings not to exercise their brain at a specific

#### (xvi)

period in any other direction. While the explanations of the hymns were propounded in the brāhmaṇas, the āraṇyakas, the upanishads and the sūtra literature etc., simultaneously, had started taking a form. As referred to in Chapter VI, a vast literature had existed on various subjects. The existence of this literature and the normal principle that human brain is beyond fetters is sufficient to refute the strange theories propounded. In fact, the brāhmaṇas, the āraṇyakas, the upanishads the sūtras and a host of literature on all possible types of subjects was available to the people of by-gone ages and never had there existed water tight compartments imposing checks on human brain.

A few decades earlier, very few brāhmaṇas had been known. The now available eighteen brāhmaṇas have been systematically described in Chapter II. A large number of these have been lost. References alone are available in literature to thirty-four lost brāhmaṇas which have been collected in chapter III. It is possible to trace out more references to them. An extensive research will help collate such references. Young scholars would be welcome to work in this field and contribute to enrich our culture.

A brief reference to the available Aranyakas, their commentators, their compilation and their help in understanding the meaning of the Vedas is given in the last thirty-eight pages.

My grateful thanks to all the authors from whom I have liberally drawn, my apologies for any mistakes and my request to communicate suggestions.

A small glossary has been added to help the readers to understand easily the meaning of most of the Sanskrit words. Transliteration from Devanāgarī into Roman accords to the table given on page 336. Due to non availability of certain printing types, transliteration of some of the letters has been expressed differently from the normal accepted form.

Printing of such a work in Delhi was a great hazard, but could be made smooth with the help of Shri Chandra Mohan Shastri, Proprietor of the Press, Shri Mishri Lal, his Foreman and Shri Vira Singh, the Machineman.

I invoke the blessings of the great Seers to impart and infuse into me comprehension of their infinite knowledge to further complete the remaining four volumes of this History of Vedic Literature which will help a lay man as well as a scholar to enjoy new vistas of culture presented, herein.

1/28, Panjabi Bagh. New Delhi, the 24th August, 1977,

SATYA SHRAVA

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CHAPTER ONE

# WHAT ARE THE BRAHMANAS

# 1. Brahmana - its meaning

Vedic literature, the classical Sanskrit literature and various commentaries have mentioned the word brāhmaṇa. Their authors, annotators and commentators, however, have not offered any definition of this word. Sāyaṇa and other commentators are brief in defining it. Sāyaṇa in his commentary on Rigveda expresses: which in tradition is not a hymn or a mantra is a brāhmaṇa and which is not brāhmaṇa is a mantra. A grammatical analysis of the word brāhmaṇa explains it as: brahma vai mantrah<sup>2</sup> i.e., a brahma is a hymn and the Veda is brahma or vedo brahma.<sup>3</sup>

Svāmī Dayānand Sarasvati in Anubhramochchhedana, revised by him, writes: These Aitareya and other works are brahma and are an explanation of the Vedas as: Brahmaṇām Vedānāmimāni vyākhyānāni brāhmaṇāni.

<sup>1</sup> p.17, Rigveda Bhāshya, Introduction part 1, VSM, Poona, 1933

<sup>2</sup> ब्रह्म वे मन्त्र:, Kāṇḍa 7, Chapter I. Brāhmaṇa 1.5, ŚB, Part 3, Venkateśvara Press, 1940

<sup>3</sup> वेदो ब्रह्म, 4.11.4.3; 4.25.3, JUB, Ramdev, Lahore, 1921

<sup>4</sup> ब्रह्मणां वेदानामिमानि व्याख्यानानि ब्राह्मणानि, p.6, Benaras, Sam 1937

#### THE BRAHMANAS

A similar opinion he expresses in his Satyārtha Prakāśa: These are named brāhmaṇas or brahma as these are explanations to the Vedas.

Kapardi in his commentary on Apastamba-Paribhāshā-Sūtra writes: Mantro-mananāt brāhmaṇamabhidhānāt,² i.e., the name mantra is derived from thoughtful deliberation and brāhmaṇa from appellation.

Skanda Svāmī also writes: Tathā amīmadanta pitaro yathā bhāgamāvrishāyishat. Ityasya yathā bhāgamāśishurityevaitadāheti śatapathabrāhmaņe vivaraņāt. He again writes: Satapathe yadvai tu śreshṭhastena vasishṭhah iti vasishṭhaśabdasya śreshṭhaśabdenārthavivaraṇadarśanāt.

#### 2. Brāhmaņa—means a book

2

The word brāhmaṇa as related to a book has only been used in the neuter gender and is not found in the Vedas or the samhitās. The brāhmaṇas had been propounded after the revelation of the hymns. The word brāhmaṇa meaning an explanation of the hymns, as such, need not be found in the hymns or the samhitās. This word is extensively used in the Taitiriya Samhitā as:

- (1) Suvargam lokam na prajānanti tebhya idam brāhmaṇam brūhi.5
- (2) So abrabīdbrāhmaṇam.6

<sup>1</sup> p.299, Svami Dayanand Sarasvati, Ram Lal Kapur Trust, Bahalgarh, Haryana, Sam 2029

<sup>2</sup> मन्त्रो मननात् । ब्राह्मणमभिघानात्, sutra 32, see p. 74, Darsapurnamāsaprakāsa, Ānandāsrama, Poona, 1954

<sup>3</sup> तथा अमीमदन्त पितरो यथा भागमावृषायिषत् । इत्यस्य यथा भागमाशिषुरित्येवैतदाहेति शतपथ-ब्राह्मणे विवरणात्, 1.32.3, Rigveda, Viśvabandhu, VVRI, Hoshiarpur, Sam 2021

<sup>4</sup> शतपथे यद्वै तु श्रेष्ठस्तेन वसिष्ठः इति वसिष्ठशब्दस्य श्रेष्ठशब्देनार्थविवरणदर्शनात्, 1.30.10, Rigveda

<sup>5</sup> सुवर्गं लोकं न प्रजानन्ति तेश्य इदं ब्राह्मणं ब्रूहि, Kāṇḍa 3, Prapāṭhaka 1, Anuvāka 9, TS, Sātavalekara, Sam 2013

<sup>6</sup> सोऽन्नबीद् न्नाह्मणं, 3.5.2, ibid

#### WHAT ARE THE BRAHMANAS

Some of the brahmanas express it as:

Q.

- (1) Yad vākovākyam brāhmaņam tadevaitenāpnuvanti tadavarundhate;1
- (2) Tṛīṇi yajňe andhāmsīti ha sma pūrve brāhmaṇā mīmāsānte...........2
  Similarly, Pāṇini mentions in an aphorism: Chhando brāhmaṇāni cha tadvishayāni.3

In the Nirkuta it is stated: parichartavah sarivatsarasyeti cha brāhmaṇam.4

In literature, the word brāhmaṇa, as such, is expressed in neuter gender. Amara and most of the other lexicographers do not explain this word. In the *Medinīkosha*, however, this word is referred to as:

Brāhmaṇam brahmasamghāte vedabhāge napumsakam

i.e., the word brāhmaņa as collection of the brahma portion of the Veda is used in the neuter gender. The mediaeval authors had accepted brāhmaņas as a part of the Veda itself.

In the Vāyu Purāņa this word has been used as: mantro mantrayaterdhātorbrāhmaņe brahmaņoaņanāt. Here the word aṇanāt signifies narration. This meaning of aṇana appears to be from a pre-Pāṇinian derivation.

<sup>1</sup> यद् वाकोवावयं ब्राह्मणं तदेवैतेनाप्नुवन्ति तदवहन्धते, 4.6.9.20, SB, part 1, p.556, Kashi, Sam 1994

<sup>2</sup> त्रीणि यज्ञे ऽघांसीति ह स्म पूर्वे ब्राह्मणा मीमांसान्ते.....। .'16, JB, Raghuvira & Lokesh Chandra, Nagpur, 1954

<sup>3</sup> छन्दोन्नीह्मणानि च तद्विषयाणि, 4.2.65, Paṇinīyāshṭaka, Ist half, Gangadatta, Haridwara, 1961

<sup>4</sup> पञ्चर्तवः संवत्सरस्येति च ब्राह्मणं, 4. 27, Niruktasastram, Bhagavad Datta, Ram Lal Kapur Trust, Amritsar, Sam 2021

<sup>5</sup> ब्राह्मणं ब्रह्मसंघाते वेदभागे नपुंसकम् .....। ११६७॥ Medinikosha, ed. Somnath Mukhopadhyaya, Calcutta, 1869

<sup>6</sup> मन्त्रो मन्त्रयतेर्घात्रोब्राह्मणे ब्रह्मणोऽणनात्, 59.141, Anandasrama, Poona (b) Chapter 34, Brahmāṇḍa Purāṇa

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4

The word vāngmaya has been used in Sanskrit literature as a collection of śāstras: Jagurgrihebhyasta samasta vāngmayai.1

The word vāk means a hymn, truth, veda or sacrifice.<sup>2</sup> According to the Baudhāyana Dharma Sūtra it refers to a brāhmaṇa work as: Vāgiti brāhmaṇamuchyate.<sup>3</sup> Vishņu Dharmottara-purāṇa has a different expression in the following verse:

mantrāh sabrāhmaņāh proktāstadartham brāhmaņam smṛitam, Kalpanā cha tathā kalpāh kalpascha brāhn aṇastathā.4

i.e., along with the hymns, the brāhmaṇas were also expounded. As explanation of the hymns, these are known as brāhmaṇas. Their formation and practice (as well as brāhmaṇa and practice) dilate upon the apportionment of a hymn.

The word brāhmaṇa at the end of the verse has a doubtful meaning. In genetic form its meaning does not fit here. Has this word been used here in masculine gender? The reading may be corrupt. It could be possible that it has some other meaning. A verse of the Mahābhārata expresses this word in the masculine gender as:

Ya ime brāhmaṇah proktā mantrā vai prokshaṇe gavām, ete pramāṇam bhavat utāho neti vāsava.<sup>5</sup>

i.e., these brāhmaṇas and hymns which are read in the Gomedha, O Vāsava should be taken as authentic or not?

In the Southern recension of the Mahābhārata another word brahmaṇā has been referred to:

<sup>।</sup> जगुर्गृहेभ्यस्त समस्तवाङ मयै, verse 12, Introduction to Kādambarī, Upendranarayana Mishra, Allahabad, 1964

<sup>(</sup>a) p. 422, Vedic Kosha, Hansraj, 1st ed., Lahore, 1926
(b) p. 763, Brāhmanoddhāra Kosha, Viśva Bandhu, Hoshiarpur, Sam 2023
(c) pp. 371, 627 and 661 ibid

<sup>3</sup> वागिति ब्राह्मणमुच्यते, ा.7.10, Umeshachandra Pandeya, CSS, Varanasi

<sup>4</sup> मन्त्राः सन्नाह्मणाः प्रोक्तास्तदथै न्नाह्मणं स्मृतम् । कल्पना च तथा कल्पाः कल्पश्च न्नाह्मणस्तथा ॥ 3.17.1, Priyabala Shah, Baroda 1958

<sup>5</sup> य इमे ब्राह्मणाः प्रोक्ता मन्त्रा वै प्रोक्षणे गवाम् ।

एते प्रमाणं भक्त उताहो नेति वासव ॥ 17.9, Udyogaparva, Bhandarkar, Poona

Bṛihaspati saveneshṭvā surāpo brāhmaṇah punah, Samitim brāhmaṇo gachchhediti vai brahmaṇah śrutih.¹

Here it could be an adjective of the hymns.

It is not desirable to jump to a conclusion and form any opinion on the use of this word; further intensive research and delving into the vast literature could possibly help a correct explanation of this word.

# 3. Brāhmaņa-as details of ritualism

In the brāhmaṇa literature this word has been commonly used as detailing the ritualism related to the different sacrifices or yajñas. It is expressed: Dūrohaṇam rohati tasyoktam brāhmaṇam. In the Aitareya Brāhmaṇa, as reference to the context, Dūrohaṇa Brāhmaṇa, has been explained as: Dūrohaṇam rohati. Svargo vai loko dūrohaṇam. Svargameva tam lokam rohati ya evam veda. Yadeva dūrohaṇam 3 asau vai dūroho yo asau tapati. Kaśchidvā atra gachchhati sa yaddūrohaṇam rohatyetameva tadrohati. Hamsavatyā rohati. Hamsah śuchishadityesha vai hamsah śuchishat. Ityādi.3

It is evident the word Dūrohaņa in the Dūrohaņa Brāhmaņa has been explained.

Similarly, it is expressed: Yadgaurivītam tasyoktam brāhmaņam. In the Aitareya Brāhmana its brāhmana or details are stated as: Gaurivītam shoḍaśi sāma kurvīta tejaskāmo brahmavarchaskāmastejo vai brahmavarchasam Gaurivītam. Tejasvī brahmavarchasī

<sup>।</sup> बृहस्पति सवेनेष्ट्वा सुरापो ब्राह्मणः पुनः। सिमिति ब्राह्मणो गच्छेदिति वै ब्रह्मण. श्रुतिः।। 34.18 Santiparva

<sup>2</sup> दूरोहणं रोहति तस्योक्तं ब्राह्मणम्, Pamchikā 6, Chapter 29, Khanda 9, AB, part 2, p. 757, Ānandaśram, 1931

<sup>3</sup> दूरोहणं रोहति । स्वर्गो वै लोको दूरोहणं । स्वर्गमेव तं लोकं रोहति य एवं वेद । यदेव दूरोहणं ३ असौ वै दूरोहो योऽसौ तपित । कश्चिद्धा अत्र गच्छिति । स यद् दूरोहणं रोहत्येतमेव तद्रोहित । हंसवत्या रोहित । हंसः शुचिषितत्येष वै हंसः शुचिषत् । इत्यादि, 4.18.6, Part 1, jbid

<sup>4</sup> यदगौरिवीतं तस्योक्तं ब्राह्मणम्, 8. 36.2, AB

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bhavati ya evam vidvān gaurivītam shoḍaśi sāma kurute. Nānadam shoḍaśi sāma kartavyamityāhuh.¹

The word Gaurivīta has been fully explained in this Gaurivīta-Brāhmaṇa.

Adopting the same method, it is expressed: Athāsmā Audumbarīmāsamdī sambharanti. Tasyā uktam brāhmaṇam.² Its brāhmaṇa has been mentioned earlier in the Aitareya Brāhmaṇa as: Audumbarīm samanvārabhanta ishamūrjamanvārambha ityūrjvā annādyamudumbaro yadvai taddevā ishamūrjam vyabhajanta tat udumbarah samabhavattasmātsa trih samvatsarasya pachyate.³

Uvața, another commentator, in his commentary on the Yajurveda, explains the word śruti as brāhmaṇa. He writes: Śrutir-brāhmaṇam<sup>4</sup> i.e., śruti itself is a brāhmaṇa.

It is thus evident that the exponents of the brāhmaṇas, the rishis, had always considered this word as the explanation of the brahma i.e., the Veda itself.<sup>5</sup>

In the brāhmaṇa works another expression is: ityeka vyākhyānāh<sup>6</sup> i.e., these richas or verse after verse have similiar explanation. In such expressions, the brāhmaṇa related to such hymns is not mentioned. It, therefore, connotes that the word vyākhyāna also is a synonym of the commonly used word brāhmaṇa.

6

<sup>1</sup> गौरिवीतं षोडिश साम कुर्वीत तेजस्कामो ब्रह्मवर्चस्कामस्तेजो वै ब्रह्मवर्चस गौरिवीतं। तेजस्वी ब्रह्मवर्चसी भवित य एवं विद्वान् गौरिवीतं षोडिश साम कुरुते। नानदं षोडिश साम कर्तव्यमित्याहुः, 4.16.2, ibid

<sup>2</sup> श्रथास्मा औदुम्बरीमासंदी संभरन्ति । तस्या उक्तं ब्राह्मणम्, 8.39.3. AB

<sup>3</sup> औदुम्बरीं समन्वारभन्त इषमूर्जमन्वारम्भ इत्यूर्ज्वा अन्नाद्यमुदुंबरो यद्वै तद्देवा इषमूर्जं व्यभजन्त तत उदुंबर समभवत्तस्मात्स त्रिः संवत्सरस्यं पच्यते, 5.24.5, AB

<sup>4</sup> श्रतिक्रीह्मणम्, 18.1, Yajurveda, Commentary by Uvața, Nirnayasagar. 1929

<sup>5</sup> See p. 4

<sup>6</sup> इत्येक व्याख्याना:, 6.7.4.6, SB

#### 4. The brahmana works

The known recensions of the Vedas, all had a separate brāhmaņa. Most of these brāhmaņas are not extant. Similarly, most of the recensions are also not available. The exponents of the samhitās and the brāhmaņa works were the common rishis. The brāhmaņas were instructed simultaneously with the different recensions. The great grammarian Pāṇini has in two aphorisms mentioned two different types of brāhmaṇa works. In one aphorism he has referred to the brāhmaṇas in general as: Chhandobrāhmaṇāni cha tadvishayāṇi.

In another aphorism he differentiates between the old and the new brāhmaṇas. He refers to them as: purāṇaprokteshu brāhmaṇa-kalpeshu.² The demarcation line between the old and the new brāhmaṇa works is not, so far, clearly decided? Was it when Kṛishṇa Dvaipāyana Vyāsa had propounded the Vedic recensions? The brāhmaṇas which had been propounded prior to the exposition of recensions by Kṛishṇa Dvaipāyana Vyāsa were called as old brāhmaṇas and those which had been expounded by his disciples were known as new brāhmaṇas.

Jayāditya, the author of Kāšikā, includes in the old or purāņa brāhmaņas Bhāllava, Śāṭyāyana, Aitareya and amongst the new brāhmaņas Yājñavalkya i.e., the Śatapatha Brāhmaņa. He considers the Śatapatha Brāhmaņa as a new brāhmaṇa.³ The Śatapatha Brāhmaṇa is named also Vājasaneya Brāhmaṇa.⁴ Jayāditya includes Tāṇḍa amongst the old brāhmaṇas and mentions amongst the new brāhmaṇas, the Saulabha Brāhmaṇa.⁵

<sup>1</sup> छन्दोन्नाह्मणानि च तद्विषयाणि, 4.2.66, Ashṭādhyāyī, Śriśa Chandra Basu, Vol.I, p.720, Motilal Banarsi Dass, 1962

<sup>2</sup> पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105, Ashtadhyayi

<sup>3 4.3.105,</sup> Kāśikā, ed. by Sharma & others, Sanskrit Academy, Osmania University, Hyderabad, 1966

<sup>4 4.3.106,</sup> Ganapātha, Shastri Kapiladeva, Kurukshetra

<sup>5 4.2.66,</sup> Kāśikā

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# 5. An Atharvana hymn-scope of the brahmanas

8

The subjects detailed in the brāhmaṇas are also stated in the following hymn of the Atharvaveda: Tamitihāsaścha purāṇam cha gāthāścha nārāśaṁsīśchānuvyachalan.¹ In this hymn any particular work is not mentioned; the different subjects are mentioned in general. A collection of *itihāsa*, *purāṇa*, *gāthā*, *nārāśaṁsī* is to be found in the brāhmaṇa works.

## 6. Brāhmaņa=pravachana or exposition

A synonym of the brāhmaṇa word is pravachana. This definition is expressed as: pravachana śabdena brāhmaṇamuchyate.² A Prāvachana-charaṇa is also referred to.³ In the Copper-plate grant of the Ganga ruler Śrī-Purusha, of Śaka year 693, this name has been mentioned as: Hāritagotrasya Nīlakaṇṭhanāmadheyasya prāvachana charaṇasya.⁴ Vīramitrodaya in his Āhnikaprakāśa expresses a similar idea in the following line: Vāsishṭhah api cha kāṭhake pravachane vijñāyate adya śvo vā vijanishyamāṇah.⁶ It is stated in the Mahābhārata that while performing a Śrāddha ceremony the exponent of a brāhmaṇa is regarded as sacred and he heads the row of the brāhmaṇas as: Agrayā sarveshu vedeshu sarvapravachaneshu cha.⁶ A similar idea is separately expressed. An exponent of a brāhmaṇa is mentioned in Gobhilagrihya Karma - prakāśikā. The adoration or worship of the following ten brāhmaṇas is mentioned: Śaṭih.

<sup>।</sup> तिमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्यचलन्, 15.6.11, Sātavalekar Śri Dāmodarapāda, Svādhyāyamaṇḍala, 1958

<sup>2</sup> प्रवचनशब्देन ब्राह्मणमुच्यते, 8.8, Pushpasūtra, p. 106, Lakshmaṇaśāstri, CSS, 1923

<sup>3</sup> p. 341. No. 20, Vol.I, Vedic Vāngmaya Kā Itihāsa, 2nd ed., Bhagavad Datta, Amritsar, Sam 2013

<sup>4</sup> हारितगोत्रस्य नीलकण्ठगामधेयस्य प्रावचनचरणस्य, Epigraphia Indica, Vol. XXVII, p.151

<sup>5</sup> वासिष्ठ: ग्रिप च काठके प्रवचने विज्ञायते ग्रद्य श्वो वा विजनिष्यमाण:....., p.564, Nityanand Sharma, CSS, 1910

<sup>6</sup> ग्रग्रया सर्वेषु वेदेषु सर्वेप्रवचनेषु च, 90.28, Anusasanaparva, Bhandarkar, Poona

Bhāllavih. Kālbavih. Tāṇḍyah. Vṛishāṇah. Śamabāhuh. Rurukih. Agastyah. Vashkaśirāh. Dūhūh.1

## 7. Brāhmaņa=vijnayate

Vijnayate is used to denote a reference from a brāhmaṇa work. The word has first of all been used in the Gopatha Brāhmaṇa as: Ātmā vai sa yajñasyeti vijñāyate,² i.e., he is the soul of a sacrifice personified as stated in a brāhmaṇa. Purushottama in his Pravaramañjarī further elaborates its meaning when he states that such an expression is found in different śrutis but is not mentioned in the recensions.3

This word as mentioned in the Aitareya Brāhmaṇa connotes a different meaning.<sup>4</sup> It is also explained as:

- (a) Dharmasya hyamsabhagbhavatīti vijnāyate.5
- (b) Brahmaprasūtam hi kshatramridhyate na vyathate iti cha vijūāyate.6
- (c) Garte vā pātyate pramīyate vā pāpīyānbhavetīti vijnāyate.7
- (d) Anyatrāpi vijňayate ityukte śrutipātha ityavagantavyam.8
- (e) Kasminśchid brāhmaņe vijňāyata iti.9

Quotations of pravacana-brāhmaņas from Taittirīya and other samhitās as well as from the brāhmaņas are often referred to as iti

<sup>।</sup> शटि:। भाल्लिवि:। काल्बिवि:। ताण्ड्य:। वृषाणः। श्रमबाहु:। रुरुिक:। अगस्त्य:। विष्किशिराः। दूहु:, p. 300, Sukadeva Sharma, 1932

<sup>2</sup> ग्रात्मा वै स यज्ञस्येति विज्ञायते, 2.2.6, p.109, Mitra Rajendra Lal, Calcutta, 1872

<sup>3</sup> p.14, 15

<sup>4 4.18.8</sup> 

<sup>5</sup> घर्मस्य ह्यशंभाग्भवतीति विज्ञायते, 11.11, Gautama Dharma Sutra, Commentary by Maskari, Vedamitra, Delhi, 1969

<sup>6</sup> ब्रह्मप्रसूतं हि क्षत्रमृष्यते न व्यथते इति च विज्ञायते, 11.16, ibid

<sup>7</sup> गर्ते वा पात्यते प्रमीयते वा पापीयान्भवतीति विज्ञायते, 1.1 Riksarvānukramaņī, Kātyāyana, Commentary by Shadgurusishya, Macdonell, Oxford, 1886

<sup>8</sup> अन्यत्रापि विज्ञायते इत्युक्ते श्रुतिपाठ इत्यवगन्तव्यम्, 1.4.6.15, Baudhāyana Dhrama Sūtra, commentary by Gobind Svāmī, ed. by Chinna Svami, CSS, 1911

<sup>9</sup> करिमश्चिद् ब्राह्मणे विज्ञायत इति, p.2, line 6, Vol.I, Rigveda, commentary by Sāyaṇa

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vijāāyate in Śrauta,¹ Gṛihya,² Śulba,³ Dharma,⁴ and Nidāna Sūtras,⁵ the Nirukta,⁶ and in other works. How this phrase developed to connote a reference from a brāhmaṇa work is not known so far.⁶ A similar reference is found in the commentary on Āpastamba Śrauta Sūtra by Dhūrta Svāmī.⁶ Bāla-krīdā commentary on Tājāavalkya Smṛiti mentions: Atra vijñāyata iti śrutyupanyāsādetadvyatirekeṇa.⁶

Durgāchārya in his commentary on the Nirukta translates iti vijnāyate as : evam brāhmaņepi vijnāyate vichāryamāņe jnāyate. 10

10

<sup>1</sup> a. 2.5.2, Āpastamba Śrauta Sūtra, commentary by Dhūrta Svāmī, Mysore, 1945

b. 2.11.6, ibid

<sup>2</sup> a. 1.10.15, Āśvalāyana Grihya Sūtra, Bhavani Śankara Sharma, Bombay, 1909

b. 3.5.7 ibid

c. 1.3.14, Baudhāyana Grihya Sūtra, Śāma Śastri, Mysore, 1920

d. 2.5.72, ibid

e. 24.20, p.87, Kāthaka Grihya Sūtra, Caland W, Lahore, 1925

<sup>3 30.8,</sup> p.409, pt.3, Baudhāyana Śulba Sūtra, Caland W, Calcutta, 1913

<sup>4</sup> a. 1.36, Vāsishtha Dharma Šāstra, Fuehrer, Poona, 1930

b. 1.46, ibid

c. 4.3, ibid

d. 5.8, ibid

e. 1.14, ibid

f. 2.31, ibid

g. 23.33, ibid

<sup>5 3.5,</sup> p.49, Nidāna Sūtra, Bhatnāgar KN, Delhi, 1971

<sup>6</sup> a. 2.11, Nirukta, ed. by Bhagavad Datta b. 2.18, ibid

<sup>7</sup> It is interesting to note that Nirukta 4.4 refers to half verses from Rigvedic hymns as: iti vijñāyate. Similarly, in Baudhāyana Pitri Sūtra 1.13.9, hymn 1.89.9 of Rigveda is referred: tadapi dāśataye vijñāyate. (तदिप दाशतये विज्ञायते)

<sup>8</sup> p.31, Mysore, 1945

<sup>9</sup> अत्र विज्ञायत इति श्रुत्युपन्यासादेतद्व्यतिरेकेण, p.120, Vol. II, ed. by Gaṇapati Śāstri, Trivandrum, 1924

<sup>10</sup> एवं ब्राह्मणेपि विज्ञायते विचार्यमाणे ज्ञायते, 2.12, 2.17, Nırukta, Bhadkamkar RG, Bombay, 1918

# 8. Brāhmaņas - two types

Bhaṭṭa Bhāskara in his introduction to the commentary on Taittirīya Samhitā writes: Dvividham brāhmaṇam—Karma brāhmaṇam Kalpabrāhmaṇam cheti¹ i.e., in the Taittirīya and other samhitās and in the brāhmaṇas two typcs of brāhmaṇa works are mentioned. These are Karma brāhmaṇas and Kalpa brāhmaṇas. The Karma brāhmaṇas refer to ritualism, and the apportionment of the hymns, these neither praise nor censure. The Kalpa brāhmaṇas have only the hymns. Their apportionment is not referred to. 2

These definitions by Bhatta Bhāskara are old but have to be carefully considered as to how old these could be. He means by the word brahma a brāhmaṇa as: Brahmaṇāmantrairbrāhmaṇairvā.3

### 9. Brāhmaņas-eight types

On the basis of the Bṛihadāraṇyaka Upanishad, Sāyaṇa in his commentary on the Taittirīya Āraṇyaka refers to eight types of brāhmaṇas. He writes: Brāhmaṇam chāshṭadhābhinnam. Tadbhedāstu Vājasaneyibhirāmnāyate itihāsa purāṇam vidyā upanishadah ślokāh sūtrāpyanuvyākhyāni vyākhyānāni iti.

Ācārya Śamkara has mentioned eight types of brāhmaņas based on the same reference of the Brihadāranyaka Upanishad.<sup>5</sup>

#### 10. Anu-brāhmaņa

An aphorism of the Ashţādhyāyī reads: Anubrāhmaṇādinih.<sup>6</sup>

Jayāditya, author of Kāśikā writes: Brāhmaṇa sadṛiśoayam

<sup>।</sup> द्विविघं ब्राह्मणम् । कर्मब्राह्मणं कल्पब्र।ह्मणं चेति, 1.8.1, Vol.III, p.105, Mysore, 1895

<sup>2</sup> Ibid

<sup>3</sup> ब्रह्मणामन्त्रेब्राह्मणेवा, 7.4.12, p.74, part 12, TS, Mysore, 1898

<sup>4</sup> ब्राह्मणं चाष्टधाभिन्नम् । तद्भेदास्तु वाजसनेयिभिराम्नायते इतिहास पुराणं विद्या उपनिषदः इलोकाः सुत्राप्यनुव्यास्यानि व्याख्यानानि इति, 8.2, Vol.II, p.563, Anandaśrama, Poona,

<sup>5 2.4.10,</sup> commentary by Śamkara, Anandaśrama, 1927

<sup>6</sup> अनुब्राह्मणादिनि:, 4.2.62

grantho anubrāhmaṇam<sup>1</sup> i.e., a work similar to a brāhmaṇa is called Anu-brāhmaṇa. Some of the minor brāhmaṇas of the *Sāmaveda* are at times called as Anu-brāhmaṇas.

Satyavrata Sāmaśramī mentions Ārsheya Brāhmaṇa, as a Anubrāhmaṇa. In Niruktālochana, he writes: Tāmḍyāmśabhūtāni, Tāmḍyapariśishṭabhūtāni vā anubrāhmaṇāni vā aparāṇyapi saptādhīyante cha,² i.e., except the Tāmḍya, the remaining seven brāhmaṇas of the Sāmaveda are Anu-brāhmaṇas. Kumārila considers all these as brāhmaṇas.³ In the Nidāna Sūtra many references are quoted as from Anu-brāhmaṇas.⁴

Bhaṭṭa Bhāskara writing his introduction to the Taittirīya-samhitā quotes from the Taittirīya Brāhmaṇa as: Anubrāhmaṇam cha bhavati ashṭāvetāni havīmshi bhavanti. Iti.<sup>5</sup>

Mādhava in his commentary on Taittirīya Brāhmaņa mentions the name of the brāhmaņas of this Anūvāka as: Atha rājasūyasyānubrāhmaṇam. Varadatta-suta from Ānartta while commenting on Sāmkhāyana Śrauta writes: Evam tarhi anubrāhmaṇametat mahākaushītakodāhritam kalpakāreṇādhyāyatrayam.

It appears that the portion of the Brāhmaṇas apportioned to Kalpa-sūtras by their authors is called Anu-brāhmaṇa.8

Anu-brāhmaņas like the Anuśākhās are the sub-divisions of the brāhmaņas.

<sup>।</sup> ब्राह्मणसदृशोऽयं ग्रन्थो ग्रनुब्राह्मणम्, ibid

<sup>2</sup> तांड्यांशभूतानि, तांड्यपरिशिष्टभूतानि वा अनुब्राह्मणानि वा अपराण्यपि सप्ताधीयन्ते च, p.197, Calcutta, 1907

<sup>3 1.3.12,</sup> Tantravārttika, see Mimāmsā Darsana, commentary by Šabara, Anandasram, Poona, 1929

<sup>4</sup> Bhatanagar KN, Delhi, 1971

<sup>5</sup> अनुब्राह्मणं च भवति अष्टावेतानि हवींषि भवन्ति । इति, 1.6.11.1, quoted from TB in commentary on TS, 1.8.1

<sup>6</sup> अथराजसूयस्यानुब्राह्मणं ..... 1.6.1, TS, Mysore, 1895

<sup>7</sup> एवं तर्हि अनुब्राह्मण्मेतत् महाकौषीतकोदाहृतं कल्पकारेणाध्यायत्रयम्. 4.10.1-

<sup>8</sup> Vyākaraņa Šāstra kā Itihāsa, Vol. I, Yudhishthira Mimāsaka, p. 54, 3rd ed.

Anu-pravachana is referred to in the Ashţādhyāyī.¹ A synonym of brāhmaṇa is pravachana. Anu-pravachana appears to be a synonym of anu-brāhmaṇa.

#### 11. Brāhmanāchchhamsī

This word is found in the hymns. In the Taitiriya Samhitā, Bhaṭṭa Bhāskara explains it as praised by the brāhmaṇas as: brāhmaṇādāhṛitya śamsati brāhmaṇāni śamsati vā. Patañjali, author of Mahābhāshya, expresses similarly while writing brāhmaṇāni śamsatīti brāhmaṇāchchhamsī ... ... brāhmaṇebhyo gṛihītvā.... śamsatīti brāhmaṇāchchhamsī, i.e., which has been borrowed from the brāhmaṇas. It implies that there were brāhmaṇa works anterior to the hymns or the mantras. Such a conception is against the logical sequence of history. It could plausibly mean: that borrowed from a brāhmaṇa work is anu-brāhmaṇa.

<sup>1</sup> अनुप्रवचनादिभ्यश्च 5.1.110

<sup>2</sup> ब्राह्मणादाहृत्य शंसति ब्राह्मणानि शंसति वा, 1.8.18, Vol. III, p. 203

<sup>3</sup> ब्राह्मणानि शंसतीति ब्राह्मणाच्छंसी......ब्राह्मणेभ्यो गृहीत्वा..... शंसतीति ब्राह्मणाच्छंसी, 6.3.2, p. 142, Vol. III, Kielhorn F, Bombay, 1909

CHAPTER TWO

# BRAHMANAS-OLD AND NEW

Pāṇini mentions two types of brāhmaṇas, the old and the new, in an aphorism of Ashṭādhyāyī: purāṇaprokteshu brāhmaṇakalpeshu.¹ Jayāditya in his critical gloss known as Kāśikā writes in detail on this aphorism: purāṇena chirantanena muninā proktāh. Brāhmaṇeshu tāvat Bhāllavinah. Śāṭyāyaninah. Aitareyiṇah. Kalpeshu-Paimgikalpah. Purāṇaprokteshu iti kim. Yājñavalkāni brāhmaṇāni. He places Bhāllava, Śāṭyāyana and Aitareya brāhmaṇas amongst the old and Yājñavalkya i.e. the Śatapatha Brāhmaṇa amongst the new brāhmaṇas. In his annotation on another aphorism he mentions Tāṇḍa Brāhmaṇa amongst the old and Saulabha Brāhmaṇa as a new one as: Brāhmaṇāni khalvapi-tāṇḍinah. Bhāllavinah. Śāṭyāyaninah. Aitareyiṇah. Yājñavalkyena proktāni brāhmaṇāni yājñavalkyāni. Saulabhāni.³

<sup>1</sup> पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105

<sup>2</sup> पुराणेन चिरन्तनेन मुनिना प्रोक्ताः । ब्राह्मणेषु तावत् भाल्लविनः । शाट्यायनिनः । ऐतरेयिणः । कल्पेषु—पैङ्गीकल्पः । पुराणप्रोक्तेषु इति किम् । याज्ञवल्कानि ब्राह्मणानि, 4.3.105

<sup>3</sup> ब्राह्मणानि खल्वप्रि—ताण्डिनः। भाल्लविनः। शाट्यायनिनः। ऐतरेयिणः। याज्ञवल्क्येन प्रोक्तानि ब्राह्मणानि याज्ञवल्क्यानि सौलभानि, 4.2.66

It is written in the Lātyāyana Śrauta Sūtra: tathā purāṇam Tāṇḍam.¹ The Tāṇḍa Brāhmaṇa is qualified by the adjective purāṇa. Tāṇḍa Brāhmaṇa otherwise is listed with the new brāhmaṇas. This aphorism could mean that Tāṇḍa Brāhmaṇa was of two types, one of the old series and another of the new. Probably the available Tāṇḍa Brāhmaṇa is of the new series.

Was there a demarcation line between the old and the new brāhmaṇas? A reference to Indian history helps us to know it as the time of Kṛishṇa Dvaipāyana Vyāsa. Those brāhmaṇas which were expounded along with the Kalpa-sūtras by the disciples of Kṛishṇa Dvaipāyana Vyāsa were considered as new ones and those already expounded by Mahidāsa Aitareya and others before the time of Kṛishṇa Dvaipāyana Vyāsa as old ones.

Gopi Chand Authāsānika in his commentary on a grammar work called Samkshiptasāra, while writing on the sūtra: Ayājñavalkyāderbrāhmaņe includes Bhāguri as an old brāhmaņa amongst Aitareya and Śāṭyāyana Brāhmaṇas; Bhāguri Brāhmaṇa is of the older tradition. Paimgalāyani Brāhmaṇa is also of the older tradition according to Baudhāyana Śrauta as: gām dakshiṇām dadyāditi paimgalāyani brāhmaṇam bhavati. 3

Jayāditya while writing Yājñavalkyādayo achirakālā ityākhyāneshu vārtā refers to the Yājñavalkya Brāhmaṇa as of the new series. There does not seem to have been concensus of opinion as Kātyāyana in his Vārttika writes: Yājñavalkyādibhyah pratishedhastulyakālatvāt and includes this brāhmaṇa in the older series. As a suggestion it may be mentioned that perhaps Kātyāyana accepted the meaning of the word purāṇa as used by Pāṇini as pūrva i. e., expounded earlier.

<sup>1</sup> तथा पुराणं ताण्डम्, 7.10.17, Lāṭyāyana Śrauta Sūtra, Anand Chandra, Calcutta, 1871

<sup>2</sup> अयाज्ञवल्क्यादेवीहाणे, तद्धित portion, 454

<sup>3</sup> गां दक्षिणां दद्यादिति पैंड ्गलायनि ब्राह्मणं भवति, 2.7, part 1, Caland, Calcutta, 1904

<sup>4</sup> याज्ञवल्क्यादयोऽचिरकाला इत्याख्यानेषु वार्ता, 4.3.105

<sup>5</sup> याज्ञवल्क्यादिभ्य: प्रतिषेधस्तुल्यकालत्वात्, 4.3.105, p.316, part 2, Mahābhāshya, Kielhorn F, Bombay, 1906

Brāhmanas of the Rigveda

# 1. Aitareya Brāhmaṇa1

Aitareya Brāhmaṇa has eight pamchikās. Each pamcikā has five chapters. the complete brāhmaṇa, therefore, has forty chapters.

According to tradition which came down to Sāyaṇa, the exponent of this brāhmaṇa was Mahidāsa Aitareya. Shadguruśishya had preceded Sāyaṇa. He had written in the year 1252 his annotation or *vritti* on this brāhmaṇa. In the beginning of his *vritti* he mentions Aitareya as the son of Yājñavalkya and Itarā-Kātyāyani, who was the wife of Yājñavalkya as:

Āsīd vipro yajňavalko dvibhāryastasya dvitiyāmitareti chāhuh, Sa jyeshṭhāyākṛshṭachittah priyām tāmuktvā dvitīyāmitareti hoche.2

This appears to be a surmise. He has also written: Mahidāsaitareyarshisamdrishṭam brāhmaṇam tu yat. There appears to be no objection to the accepted theory that Mahidāsa had compiled these forty chapters.

Aitareya Brāhmaṇa is of the older series. Following references from Chhāndogya Upanishad and Jaiminīya Upanishad Brāhmaṇa support the view:

<sup>(</sup>a) Aitareya Brāhmaṇa, Martin Haug, Bombay, 1863

<sup>(</sup>b) Aitareya Brāhmaṇa, commentary by Sāyaṇa, ed. by Sāmaśrami Satyavrat, Calcutta, Sam 1952

<sup>(</sup>c) Das Aitareya Brāhmaṇa, ed. by Theodor Aufrecht, Bonn, 1879

<sup>(</sup>d) Aitareya Brāhmaṇa, commentary by Sāyaṇa, ed. by Kāśinath Śastri, Anandaśrama, Poona, 1971

<sup>(</sup>e) Aitareya Brāhmaṇa with Sukhapradā commentary by Shaḍguruśishya, ed. by Śastri Anarta Kṛshṇa, Trivendrum, 1942

<sup>2</sup> आसीद् वित्रो यज्ञवल्को द्विभार्यस्तस्य द्वितीयामितरेति चाहुः, स ज्येष्ठायाकृष्टचित्तः प्रियां तामुक्त्वा द्वितीयामितरेति होचे, p.4, chapter 1, AB, Trivendrum, 1942

<sup>3</sup> महिदासैतरेयर्षिसंदृब्टंब्राह्मणं तु यत्, p. 2, ibid

# BRÄHMANAS-OLD AND NEW

(1) Etaddha sma vai tadvidvānāha Mahidāsa Aitareyah...sa ha shodasam varshastamajīvat.1

(2) Etaddha tadvidvān brāhmaņa uvācha Mahidāsa Aitareyah.....sa ha shoḍaśaśatam varshāṇi jijīva.<sup>2</sup>

Aha, uvācha and jijīva refer to an action of the past.<sup>3</sup> Here the death of Mahidāsa is alluded to. In the Jaiminīya Upanishad Brāhmaņa Mahidāsa is called a brāhmaņa himself.

The present form of this brāhmaņa was known to Pāṇini. In an aphorism he refers to brāhmaṇas which had either thirty or forty chapters: Trimśachchatvārimśatorbrāhmaṇe samjñāyām dan. Their names are not mentioned. Kaushītaki and Śāmkhāyana Brāhmaṇas have thirty chapters. The Pāṇinian usage refers to these brāhmaṇas which have thirty chapters and to Aitareya Brāhmaṇa which has forty chapters. Shadguruśishya has named Aitareya Brāhmaṇa as chātvārimśa.

In the Aśvalāyana Grihya Sūtra<sup>5</sup>, Kaushītaki Grihya Sūtra<sup>8</sup> and Śāmkhāyana Grihya Sūtra<sup>7</sup> both Aitareya and Mahaitareya brāhmaṇas are alluded to. Possibly Aitareya had thirty and Mahaitareya had forty chapters. In this brāhmaṇa Śākala-Samhitā is indirectly referred to as: Śākalyaśabdah sarpaviśesha vāchī. Śākala nāmnoheh sarpaviśeshasya yathā sarpaṇam gamanam tathaivāyamagnishṭomah.<sup>8</sup> The extant brāhmaṇa was propounded by Śaunaka. Another

<sup>1</sup> एतद्घ स्म व तिद्वद्वानाह महिदास ऐतरेय: स ह षोडशं वर्षशतमजीवत्, 3.16.7, Sharma, Siva Samkara, Ajmer, Sam. 1973

<sup>2</sup> एतद्घ तद्विद्वान् ब्राह्मण उवाच महिदास ऐतरेय ......, स ह षोडशशतं वर्षाणि जिजीव, 4.2.11, ed. by Sharma B. Ramachandra, Tirupati, 1967

<sup>3.</sup> आह, उवाच, जिजीव

<sup>4</sup> त्रिशच्चत्वारिशतोर्बाह्मणे संज्ञायां डण्, 5.1.62

<sup>5 3.4.4,</sup> p.127, Sharma Bhavani Samkar, Bombay, 1909

<sup>6 2.5,</sup> p.90, commentary by Bhavatrāta, Chintamani, Madras, 1944

<sup>7 4.10,</sup> p.52, Sehgal Sita Ram, Delhi, 1960

<sup>8</sup> शांकल्यशब्द: सपंविशेषवाची । शांकल नाम्नोऽहे: सपंविशेषस्य यया सपंणं गमनं तथेवायसानिक्दोसः, 14.5, p.408-409, part 2, commentary by Sāyaṇa, Anandasrama, Poona

possibility could be that he added ten more chapters to the original brāhmaņa which had only thirty chapters.

Some of the hymns referred to in this brahmana are not available in the Samhita.1

# Special features

Tadāhu is a common phrase used in brāhmaņas. The opinions of rishis who were exponents of brāhmaņas are comparatively seldom quoted in the Aitareya Brahmana. The fundamentals of Paimgya, Śākala and Kaushītaki alone are quoted: Pūrvām paurņamāsīmupavasediti paimgyamuttarāsiti kaushītake yā purvāh.2 Keith that the chapter containing their quotations is an concludes interpolation.3 We differ from him. It appears that Mahidasa, like other exponents of brāhmaņas, rarely used to add or change the traditional material. Saunaka had revised this brāhmaņa which had been earlier expounded by Aitareya and in all probability the available material at Somayaga that time was added by him. In the first six pamchikās is mentioned in this brāhmaṇa. In the last two pamchikās a coronation ceremony is narrated.

# Date of Aitareya Brahmana: Keith's view:

Keith opines that the Aitareya Brāhmaņa is comparatively older than the other brahmanas. He writes: "The Aitareya has no allusion to Svetaketu or the more famous Aruni and, therefore, we have another suggestion in favour of its comparatively older date."4 In this brāhmaņa Bulila Aśvatarāśvi is mentioned. He has also been

<sup>1</sup> p.171, part 1, AB

<sup>2 (</sup>a) पूर्वा पौर्णमासीमुपवसेदिति पैङ्ग्यमुत्तरासिति कौषीतके या पूर्वाः, 7.32.9.11, p. 827, part 4, Anandaśrama, Poona

<sup>(</sup>b) 3.14.5.43, p. 408, part 2, ibid

<sup>3</sup> p. 24, Rigveda Brāhmanas, Keith AB, Motilal Banarsi Das, 1971

<sup>4</sup> p. 48, ibid

called as Budila Āśvatarāśvi.¹ He was a contemporary of Uddālakāruņi according to Chhāndogya Upanishad.² The normal inference is that Mahidāsa having known a contemporary of Āruņi, could have known Āruņi himself. The latest research unmistakably supports this contention as Āruņi is quoted in this brāhmaņa itself as: Ha sma āhoddālaka āruņiyam.³ This argument of Keith is not tenable.

The date of Mahidāsa Aitareya is later than the date of Vriddhadyumna, son of Abhipratārī.4

Mahidāsa himself in his commentary on Yajurveda Khanda of Carana-vyūha-sūtra quotes a verse from Mahārnaya as:

Tumgā krishņā tathā godā Sahyādriśikharāvadhi, Ā āndhradeśaparyantam Bahvrichaśchāśvalāyanī.<sup>5</sup>

i.e., the brāhmaṇas following the Āśvalāyana recension of the Rigveda and studying the Aitareya Brāhmaṇa inhabited the region surrounded by Tuṁgabhadrā, Kṛishṇā, Godāvarī and Sahyādrī upto the Andhra Pradesh, and portions of Mahārāshtra especially the region round about Nasik. Followers of this recension and the Aitareya Brāhmaṇa are met in these regions.

#### 2. Kaushitaki Brāhmana

Kaushītaki Brāhmaņa has thirty chapters. Names of Kaushītaki, Kaushītaka and Paimgya and their view point is often

<sup>1</sup> बुडिल आश्वतराहिव:, 4.6.1.9, p. 528, part 1, SB, Kasi, Sam 1994

<sup>2 5.11,</sup> p. 685, Sharma Shiv Sankar, Ajmer, Sam 1973

<sup>3</sup> ह स्म ऽऽहोद्दालक आरुणियम्, 8.7, Anandasram, Poona

<sup>4</sup> pp. 629 f, part 1, commentary by Shadgurusishya, AB, ed. by Shastri Ananta Kṛshṇa, Trivendrum, 1942

<sup>5</sup> तुंगा कृष्णा तथा गोदा सह्याद्रिशिखराविष । आ आन्ध्रदेशपर्यन्तं बहवृचश्चाश्वलायनी ॥ p.33, Khanda 2, Mahidāsa, CSS, 1938

<sup>6 (</sup>a) Kaushītaki Brāhmaṇa, ed. by Lindner B, 1887

<sup>(</sup>b) Kaushitaki Brāhmaṇa, ed. by Gulabrai Vajheśamkara, Anandāśrama, Poona, 1911 °

mentioned in this brāhmaṇa. Lindner has appended a list of *rishis* at the end of his edition. The names of these three *rishis* are often repeated. The word *punarmṛtyu* is mentioned in it. The basic principle of death and re-birth was always accepted.

Most of these brāhmaṇas in their present form had been composed at the same time and, therefore, a principle referred to in one brāhmaṇa was acceptable to other brāhmaṇas.

Tāmdya Brāhmaņa refers to Kushītaka dynasty. Descendants of Kushītaka were outcastes. As householders; they had performed a sacrifice alongwith the impotent. In this sacrifice they had used the Kanīyāmsa-stoma and, therefore, none of them could obtain excellence in the sacrifice. They were considered as of lost brahmacharya for having falsely performed a sacrifice. The story is narrated as:

Ētena vai šamanīchāmeḍhrā ayajanta teshām Kushītakah sāmaśravaso grihapatirāsīttān lušākapih khārgaliranuvyāharadavākīrshat kalīyāmsau stomābupāguriti tasmātkaushītakānām na kaśchanātīva jihīte yajňāvakīrņā hi.2

In the Bodelian Library, Oxford, the manuscripts of this brāhmaņa have the following colophon: Kaushītakimatānusārī Sāmkhāyana brāhmaṇam.<sup>3</sup>

Sreedhara Sāstri in his introduction to the Sāmkhāyana Āranyaka edited by him, expressed the view that the āranyaka portion of the brāhmaṇa was known as Sāmkhāyana Āranyaka.

Mahidāsa in his commentary on the second kandikā of Charana-Vyūha quotes from Mahārnava:

<sup>1</sup> पुनमृ त्यु, 25.1

<sup>2</sup> एतेन वै शमनीचामेड्र्रा अयजन्त तेषां कुषीतकः सामश्रवसो गृहपितरासीत्तान् लुशाकिपः खार्गलिरनुव्याहरदवाकीर्षत् कलीयाँसी स्तोमावुपागुरिति तस्मात्कौषीतकानां न कश्चनाऽतीव जिहीते यज्ञावकीर्णा हि, 14.4.3, p. 279, part 2, TMB, CSS, Sam 1993

<sup>3</sup> कौषीतिकमतानुसारी शाङ्खायन ब्राह्मणम्, 2.4, see list

<sup>4</sup> pp 1-2, introduction

Uttare gurjaredese vedo bahvricha īritah, Kaushītakibrāhmaṇam cha sākhā sāmkhāyanīsthitā.<sup>1</sup>

i.e., the brāhmaṇa related to the Śāmkhāyana recension was known also as Kaushītaki Brāhmaṇa. In the same tradition Śamkara in his Vedānta Sūtra² accepts Kaushītaki Brāhmaṇa as the name. As it is difficult to know the name of this brāhmaṇa, it is not easy to know the name of its author. Either Kaushītaki or Śāmkhāyana had propounded this brāhmaṇa. A genealogy at the end of Śāmkhāyana Āranyaka, mentions the names of rishis as:

Atha vamsah. Namo brahmane nama āchāryebhyo Gunākhyāchchhām-khāyanādasmābhiradhītam Gunākhyah Śāmkhāyanah Kaholātkaushītakeh kaholah kaushītakiruddālakādārumeruddālaka ārumih.3

Kahola Kaushītaki had his education from Guṇākhya Sāmkhāyana, whose teacher was Uddālaka. Sāmkhāyana is the earliest āchārya in this tradition which may mean that Sāmkhāyana or his successor Kaushītaki had been the exponent of this brāhmaṇa.

Pāṇini had known the brāhmaṇa. Two names Kaushītaki and Mahākaushītaki are mentioned. Kaushītaki refers to thirty chapters of the brāhmaṇa. Mahākaushītaki could have included fifteen chapters of the āraṇyaka as well.

According to the verse from Mahārņava, North Gurjara deśa abounded with the followers of the Śārhkhāyana recension of the Rigveda, whose brāhmaņa was Kaushītaki. Manuscripts of this brāhmaņa are mostly available in this region even today.

<sup>1</sup> उत्तरे गुर्जरेदेशे वेदो बह्व च ईरितः । कौषीतिकन्नाह्मणं च शाखा शांङ्खायनी स्थिता, p.33, Khanda 2, CSS, 1938

<sup>2 1.1.28; 3.3.10</sup> 

<sup>3</sup> अथ वंशः ॥ नमो ब्रह्मणे नम म्राचार्यभ्यो गुणाख्याच्छाङ्खायनादस्माभिरघीतं गुणाख्यः शाङ्खायनः कहोलात्कौषीतकेः कहोलः कौषीतकीरुद्दालकादारुणेरुद्दालक् आरुणिः................................... 15.1, p. 47, Ānandaśrama, 1922

<sup>4 5.1.62</sup> 

# 3. Sāmkhāyana Brāhmaņa

It was once considered that Kaushitaki or Śāmkhāyana was the name of the same brāhmaṇa. Śāmkhāyana Brāhmaṇa has been published separately, and differs, though slightly, from the Kaushitaki Brāhmaṇa. It has thirty chapters. Its provenance is not mentioned in the Mahārṇava. Were there Śāmkhāyana and Mahāśāmkhāyana brāhmaṇas, like Kaushitaki and Mahākaushitaki brāhmaṇas?

# Brāhmaņas of Šukla Yajurveda

# 1. Mādhyandina Śatapatha Brāhmaņa<sup>2</sup>

The word *satapatha* implies hundered chapters. It is expressed in *Ganaratnamahodadhi*: Satam panthāno yatra satapathah tattulyah satapathah.<sup>3</sup>

This brāhmaṇa known also as Vājasaneya Brāhmaṇa, is referred to in the Gaṇapāṭha of Pāṇini. It has fourteen kāṇḍas. Weber writes that this brāhmaṇa has 100 chapters or 68 prapāṭhakas, 438 brāhmaṇas, and 7624 kaṇḍikās. Eggeling considers some of these kāṇḍas as later addition. The twelfth kāṇḍa is called madhyama. Kāṇḍas ten to fourteen or eleven to thirteen were separate at one stage. Patañjali while commenting on an aphorism of Pāṇini writes in Mahābhāshya:

<sup>1</sup> Sāmkhāyana Brāhmaņa, Gulabrai Vajheśamkara Chhāyā, Anandaśrama, 1911

<sup>2</sup> a. The Catapatha Brāhmana, Weber A, Leipzig, 1924, 1964

b. शतपथ ब्राह्मणम्, commentary by Sāyaṇa, ed. by Sāmaśramī Satyavrata, ASB, Calcutta, 1903-11

c. शतपथ ब्राह्मणम्, Ajmer, Sam 1959

d. शतपथ ब्राह्मण, ed. by Vansidhar Sastri, Kashi

e. शतपथ ब्राह्मण, commentary by Sāyaṇa, Venkateśvara Press, Bombay

<sup>3</sup> शतं पन्थानो यत्र शतपथः तत्तुल्यः शतपथः, p. 117, published from Etawa, U.P.

<sup>4 4.3.106</sup> 

<sup>5</sup> p. 117, Weber A, History of Indian Literature, 3rd edition, London, 1892

<sup>6</sup> p. 29, Introduction, Vol. I, Satapatha Brāhmana, Eggeling Julius, Delhi, 1963

Anusürlakshyalakshane sarvasäderdvigośchalah, ikanpadottarapadāchchhśatashashteh shikanpathah.1

It refers to 100 or 60 chapters. It is of interest to note that the first nine  $k\bar{a}n\dot{q}as$  of this brāhmaṇa have only 60 chapters. In the opinion of Weber this brāhmaṇa had only 9  $k\bar{a}n\dot{q}as$  and 60 chapters which were known as  $\dot{s}ashtipatha$ . Agnichayana, the main theme of the 9th  $k\bar{a}n\dot{q}a$ , is taken as the end of this book. Ancient tradition specially prescribed its study as implied in the aphorism  $s\bar{a}gny\bar{a}dhte$  of Pāṇini. This corroborates the above view point.

Contrary to it Caland opines that the first 5 kāṇḍas of Mādhyandin Śatapatha are similar to the first 7 kāṇḍas of Kāṇva Śatapatha. The latter has 40 chapters in the 7 kāṇḍas. The Vājasaneya Brāhmaṇa or the Mādhyandin Śatapatha Brāhmaṇa had the remaining 60 chapters. If so, at the time of Patañjali, Kāṇva Brāhmaṇa had 100 chapters instead of 104. Caland states that this explanation of the word śashṭipatha is a conjecture only.

In Santiparva contents of this bṛāhmaṇa are described<sup>5</sup>:

Tatah śatapatham kṛitsnam sarahasyam sasamgraham,
Chakre sapariśesham cha harsheṇa parameṇa ha.
Sūryasya Chānubhāvena pravṛittoham narādhipa.
Kartum śatapatham Chedamapūrvam cha kṛitam mayā.

i.e. Yājñavalkaya had composed the complete Satapatha which

<sup>1</sup> अनुसूर्लक्ष्यलक्षणे सर्वसादेद्विगोश्चलः, इकन्पदोत्तर पदाच्छतवष्टेः षिकन्पथः, p. 284, Vol.2, Kielhorn F, Bombay, 1906

<sup>2</sup> p. 119

<sup>3</sup> सारन्याधीते 2.1.6

<sup>4</sup> p. 5, Vol. I, SB, Caland W, Motilal Banarsidas, 1926

<sup>5</sup> ततः शतपथं कृत्स्नं सरहस्यं ससंग्रहम् ।
चक्रे सपरिशेषं च हर्षेण परमेण ह ॥१६॥
सूर्यस्य चानुभावेन प्रवृत्तोऽहं नराधिप ॥२२॥
सूर्यस्य चानुभावेन प्रवृत्तोऽहं नराधिप ॥२२॥
कतुँ शतपथं चेदमपूर्वं च कृतं मया। Chapter 318, verses 16, 22 and 23,
Chitrasala Press, Poona

included parišesha-samgraha and this Satapatha was unique. Probably this brāhmaņa was expounded by Yājñavalkya in his old age.1

It is of interest to know that the first nine  $k\bar{a}ndas$  of the Mādhyandina Śatapatha Brāhmaṇa have 60 chapters. The 10th  $k\bar{a}nda$  is called Agni-rahasya. The 11th  $k\bar{a}nda$  is named as ashṭādhyāyī. This has 8 chapters. It is a collection of the contents listed in the earlier chapters. In the Mahābhārata,  $k\bar{a}ndas$  12 to 14 are called parisesha.

The name Sāṇḍilya is often repeated in the kāṇḍas 6 to 9 of this brāhmaṇa. In these chapters the name of Yājñavalkya is omitted. In the preceding and subsequent chapters Yājñavalkya and principles enumerated by him are referred to. Weber² and Eggeling³ conclude that these chapters were separately expounded by different persons.

This very speciality is of the 10th kāṇḍa also. The ancient authors had known this speciality. Samkara in his commentary on 3.3.19 of the Vedānta Sūtra writes: Vājasneyiśākhāyāmagnirahasye śāṇḍilyānāmāmkitā vidyā vijñyātā. In a dynasty mentioned at the end of this kāṇḍa the name of Śāṇḍilya is referred to.

It is, therefore, safe to opine that a major portion of Šatapatha Brāhmaṇa is much older like many other brāhmaṇas. Portion of it is considered to have been expounded by Śāṇḍilya. Its later compilation was by Yājñavalkya. At the end it is written: Ādityānīmāni śuklāni yajūmshi Vājasaneyena yājñavalkyenākhyāyante, i.e., these Śukla Yajuh were expounded by Vājasaneya Yājñavalkya. The same inference could safely be drawn from Mahābhārata and other

<sup>1</sup> सहस्रबाहुऽन्वेक्ष्या ह इमी परिती बाहु: क्वस्विद् ब्राह्मणस्य वची बभूव, 3.8.2.24, ŚB, p.187, Vedic Yantralaya, Ajmer

<sup>2</sup> p. 131, 132

<sup>3</sup> p. 31, Vol. I, Introduction

<sup>4</sup> वाजसनेयि शाखायामिनरहस्ये शाण्डिल्यनामांकिता विद्या विज्ञाता, p. 392, Brahma Sūtra Sāmkara bhāshya. Nirnaya Sagar, Bombay, 1915

<sup>5</sup> आदित्यानीमानि शुक्लानि यजू िष वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते । Also see, आख्या प्रवचनात्, Jaiminiya Mimāmsā, ed. by Subba Sastri, Chapter 1, pāṭha 1, sūtra 30. Anandaśram, Poona. Here such names are added as in the case of Sākala etc. in the samhitās, due to their pravacana by them.

works. Adityāyana and Amgirasāyana, two divisions of vedic recensions, are clearly enumerated as: Dvyāni dvividhāni eva śuklayajūmshi ādityānām ādityasambandhīni āmgirasāni āmgirasasambandhīni. Atrādityapadena Yājñavlkyo grāhyah.

This cult difference, which emanated from separate sacrificial systems, is referred to in the Mādhyandina Satapatha Brāhmana as well. Reference to ādityānīmāni indicates connection with Ādityāyana sect. Kātyāyana relates himself to the Āmgirasāyana sect in Pratijāa Sūtra Parišishţa. (Śrauta Parišishţa).

A brahmachārī well versed in the Rigveda never finds any difficulty to read the other Vedas. It is easy for him to understand them. Similarly, a student who is conversant with the Satapatha Brāhmaṇa is considered to be skilled in ritualism. It is easy for him to comprehend the other brāhmaṇas. The Satapatha Brāhmaṇa is the key to the meaning of the Vedas. It clearly explains all the subjects of the Vedas and is the correct exposition of the Vedic history. In the earlier quoted reference from the Mahābhārata, the sage Yājñavalkya rightly praises the importance of this brāhmaṇa, which is a unique contribution by him.

Two separate works are known as Pratijāa-Šutra-Parišishţa. One is the appendix or parišishţa of Śrauta-sūtra and the other of the Śukla Yajurveda Prātišākhya. In the latter, udātta and anudātta svaras used in this brāhmaņa are named bhāshika-svara. The difference of svara implied that the brāhmaņas were not Vedas as: Brāhmaņe tūdāttānudāttau bhāshikasvarau.

In this brāhmaṇa, a recension of the Rigveda is referred as: tadetaduktapratyuktam panchadaśarchcham bahvarichāh prāhuh.3

<sup>1</sup> द्वयानि द्विविधानि एव शुक्लयजूषि आदित्यानां आदित्यसम्बन्धीनि आङ्गिरसानि आङ्गिरससम्बन्धीनि । अत्रादित्यपदेन याज्ञवल्क्यो प्राह्म:, Tritiya Pratijnā Parišishţa Sutra, Annāšāstrī Vāre, Nasik, 1943

<sup>2</sup> ब्राह्मणे तूदात्तानुदात्ती भाषिकस्वरी, p. 412, kaṇḍikā 1, sūtra 8, CSS, published at the end of Kātyāyana Prātiśākhya

<sup>3</sup> तदेतदुक्तप्रत्युक्तं पञ्चदशच्चं बहुवूचाः प्राहुः, 11.5.1.10, MSB

i.e. this sūkta of allegorical reference to the debate of Pururavā and Urvaśī is of fifteen richas, according to the opinion of the sages who followed the Rigveda. But the portion of the Rigveda¹ from which certain hymns are quoted in this brāhmaṇa has actually eighteen richas. The Śatapatha Brāhmaṇa here refers to a particular recension of the Rigveda which needs to be identified.

This brāhmaṇa refers to re-birth as: ati ha vai punarmṛityumuchyate, i.e., a person is freed from the cycle of repeated births and deaths. A similar reference reads: kimtadagnau kṛiyate yena yajamānah punarmṛitumapajayati, i.e., an action related to Agni helps a person to win over the continuous cycle of birth and death. The idea of re-birth acceptable to all brāhmaṇas is evident from such a reference.

Kuvera Vaiśravaṇa, the Rākshasarāja, is mentioned in kāṇḍa thirteen. In the first nine kāṇḍas, a subject previously commented upon or explained like a hymn or to be explained later is qualified as: tasyokto bandhuh, so asāveva bandhuh, yathaiva yajustathā bandhuh, upari tasya bandhus, etc. whereas in the thirteenth kāṇḍa the expression changes to: tasyoktam brāhmaṇam. Based on this difference certain writers conclude the first nine kāṇḍas to be older. But the expression bandhuh should not determine the antiquity of the kāṇḍa. This very word is again used in the fourteenth kāṇḍa.

<sup>10.95</sup> 

<sup>2</sup> अति ह वै पुनमृत्युमुच्यते, 11.5.6.9, SB

<sup>3</sup> किन्तदग्नो कियते येन यजमानः पुनमृ त्युमपजयति, 10.1.4.14, SB

<sup>4 13.4.3.10,</sup> SB

<sup>5</sup> तस्योक्तो बन्धुः, 6.4.2.7, 7.1.1.43, 9.4.3.7, ŚB

<sup>6</sup> सोऽसावेव वन्धु:, 4.1.2.23, SB

<sup>7</sup> यथैवयजुस्तथा बन्धु:, 6.4.2.4, ŚB

<sup>8</sup> उपरितस्य बन्धुः, 7.3.2.13, SB

<sup>9</sup> एतावान् उ सामबन्धुः, 1.123, p. 52, JB

<sup>10</sup> तस्थोक्त ब्राह्मणम्, 13.4.1.5, SB

<sup>11 14.2.2.40-41;43,</sup> SB

In the first nine kāṇḍas, Yājñavalkya and his associates are referred to in the same manner as in the last four kāṇḍas. This, however, has to be admitted that portions of this brāhmaṇa are comparatively older like the other brāhmaṇas and this complete brāhmaṇa was re-cast and expounded by Yājñavalkya. Many sages and earlier rulers are mentioned in this brāhmaṇa. Many kingdoms are referred to in it.

In the commentary on Charana Vyūha, the following verse from Mahārnava demarcates the portions of the country where this brāhmana was in use:

Anga-vanga- kalingaścha kānīno gurjarastathā Vājasaneyī śākhā cha mādhyandini pratishthitā,2

i.e. Anga, Bengal, Orissa, Kānina and Gujarat were the areas where this recension was in use. Besides, this recension is common in the Punjab and Uttar Pradesh. Great scholars like Harisvāmī and Uvata were the followers of this recension of the Yajurveda.

# 2. Kānva Šatapatha Brāhmana3

Kāṇva Śatapatha Brāhmaṇa has 104 chapters, 446 brāhmaṇas; and 5865 kaṇḍikās. This brāhmaṇa has 17 kāṇḍas. Śamkarāchārya and other scholars accept the two last chapters of Kāṇva Bṛihadāraṇyaka Upanishad as supplements. Śamkara in his commentary on the fifth chapter of Bṛihadāraṇyaka Upanishad writes: pūrṇamada ityādi khilakāṇḍamārabhyate<sup>5</sup> i.e., the supplement fifth kāṇḍa now begins with pūrṇamada. If the last two chapters are considered as supplements, this brāhmaṇa has only 102 chapters. Possibly, two more chapters were added at some stage.

<sup>1 13.5.4,</sup> SB

<sup>2</sup> अङ्ग वङ्ग कलिङ्गश्च कानीनो गुर्जरस्तथा। वाजसनेयी शाखा च माध्यन्दिनि प्रतिष्ठिता।। p. 34, verse 9

<sup>3</sup> Satapatha Brāhmaņa in the Kāṇvīya Recension, Caland W, Moti Lal Banarsi Das, 1926

<sup>4</sup>p. 6, ibid

<sup>5</sup> पूर्णमंद इत्यादि खिलकाण्डमारम्यते।

The difference between the Kānva and Mādhyandina Satapatha Brāhmaṇa is negligible except the arrangement of kāṇḍas and formation of sentences.

# 3. Taittiriya Brāhmana of the Krishna (or black) Yajurveda1

Taittiriya Brāhmaņa has three ashtakas. The first two ashtakas are named as pārakshudra and agnihotra. Portions of the third ashtaka are individually named. These three ashtakas have 28 prapāthakas. Bhatta Bhāskara, in his commentary names these as prasnas. Its edition published from Mysore enumerated 78 anuvākas in the first, 96 in the second and 179 in the third ashtaka i.e., 353 anuvākas in all. This brāhmaṇa is an appendix to the Taittirīya Samhitā. The main purpose of expounding the brahmana was to complete the incomplete portions of the main samhitā. It abounds with hymns spersed throughout the brahmana. A subtle form of the story of Yama and Nachiketā is available in the brāhmaņa.

Its compilation by Tittiri, a student of Vaisampāyana is evident from the name of this brāhmaņa. The kāṭhaka portion appears not to fit in it.2 It, however, forms its part as mentioned in the sequence of the kāndas.3

Bhatta Bhaskara does not consider this kathaka portion as expounded by Tittiri. He writes in the beginning of his commentary: Evamasvamedhāntāni tittiriproktāni kāņḍāni vyākhyātāni. Atha kāthakāgnikāndānyashtau.4

Human sacrifice is mentioned in this kāthaka. The first four kāthakas, titled as Sāvitra, Nāchiketa, Chāturhotra and Vaiśvasrija are a

Mysore

3 · See end of Chapter 1

l a Taittirīya Brāhmaņa, commentary by Sāyaṇa, Mitra Rajendra Lal, Calcutta, 1862

b Taittirīya Brāhmaṇa, commentary by Sāyaṇa, Ānandāśrama, Poona, 1934 c Taittirīya Brāhmaṇa, commentary by Bhaṭṭa Bhāskara, Śāstri Mahādeva,

<sup>2 3. 10-12</sup> 4 एवमश्वमेधान्तानि तित्तिरि प्रोक्तानि काण्डानि व्याख्यातानि । अथ काठकाग्निकाण्डान्यष्टी ।

portion of the brāhmaņa. Four āraņyakas: Aruņaketuka, Pamchachityāni, Divaśśyenopādyāścheshṭayah and Svādhyāya Brāhmaṇa form part of the āraṇyaka. Aruṇa and Ketuka, two sages, are mentioned in the Sāntiparva of the Mahābhārata.<sup>1</sup>

A verse from *Mahārṇava* quoted by the commentator of *Caraṇavyūha-sūtra* specifies the areas of provenance of this brāhmaṇa.:

Ändhrādi dakshiṇāgneyī godā sāgara āvadhi, yajurvedastu taittirya āpastambī pratishṭhitā.2

i.e., the recension of the Yajurveda by Tittiri was prevalent in Andhra Pradesh etc, south and east of Narmada, and areas on the banks of Godāvarī down to the sea. This statement holds good even today. Burnell writes that in South India even pet cats had knowledge of this recension of the Taittiriyas.

Brāhmaņas of the Sāmaveda

### 1. Tāmdya Brāhmaņa3

Exponents of the recensions of Sāmaveda and its brāhmaṇas differ. Vīramitrodaya expresses the difference as: trayodaśaite sāmagāchāryāh svasti kurvantu tarpitāh..........daśaite pravachana kartārah svasti kurvantu tarpitāh.4 i.e., these thirteen sages of the Sāma recensions and these ten exponents of the brāhmaṇas. The Tāmdyas had an independent recension. Śamkara writes: anyeapi śākhinastāndinah

<sup>1</sup> a 623, part 13, Appendix 4, Poona ed.

b 19.16, Madras ed.

<sup>2</sup> आन्ध्रादि दक्षिणाग्नेयी गोदा सागर आविष्ठ । यजुर्वेदस्तु तैत्तिरीय आपस्तम्बी प्रतिष्ठिता ॥ . pp. 33, 34

<sup>3</sup> a Tāmdya Mahābrāhmaṇa, commentary by Sāyaṇa, ed. by Ānandachandra Vedānta-vāgīśa, ASB, Calcutta, 1870

b Tāmdya Mahābrāhmaņa, commentary by Sāyaņa, CSS, 1936

<sup>4</sup> त्रयोदशैते सामगाचार्याः स्वस्ति कुर्वन्तु तिपताः......दशैते प्रवचनकर्तारः स्वस्ति कुर्वन्तु तिपताः, p.374, Āhnika Prakāśa, CSS, 1913

śāṭyāyaninah.¹ Again he writes : yathaikeshām śākhinām tāmḍinām, paimginām cha.²

The available Chhāndogyopanishad is related to the Tāmḍyas and was once known as Tāmḍya-Rahasya Brāhmaṇa as corroborated by Śaṃkara'ś commentary.³ Tāmḍya recension is a sub-division of the Kauthumas. Professor Caland has quoted two references from this brāhmaṇa which are different from the Kauthuma Samhitā:

Tāmdya Brāhmaņa

Sāma Samhitā

Indram gīrbhihavāmahe, 11.5.4 Akrāntsamudrah parame vidharman, 15.1 Indram gīrbhirnavāmahe Akrāntsamudrah prathame vidharman.<sup>4</sup>

This Tāmdya Brāhmaņa was perhaps connected to some other Sāma recension. This brāhmaņa had two varieties, the old and the new. It has 25 prapāṭhakas and 347 khandas. In his commentary Sāyaṇa specifies adhyāyas instead of prapāṭhakas. However, prapāṭhakas are specified in the manuscript copies.

The death of Tāmdya is narrated by Vyāsa. He had renounced his mortal body in the Dvāpara-yuga. This brāhmaṇa is called Pamcavimśa, Praudha, or Mahābrāhmaṇa as well. For its comparison with eight brāhmaṇas, its name was Mahābrāhmaṇa. Soma sacrifices are mentioned in this brāhmaṇa. Hymns of the Sāmaveda related to such sacrifices are all mentioned in it. Names of rishis to whom hymns or sacrificial rituals were revealed are narrated in it. Authors of Ārshānukramaṇī and Sarvānukramaṇīs had taken extensive help from this brāhmaṇa: quite a few recensions are mentioned in it according

<sup>1</sup> अन्येऽपि शाखिनस्ताण्डिनः शाट्यायनिनः, 3.3.27

<sup>2</sup> यथैकेषां शाखिनां ताण्डिनां पैिङ्गनां च, 3.3.24

<sup>3</sup> Ibid

<sup>4</sup> These Sāma hymns with a similar reading are available in the Rigveda.

Parame and prathame as two different readings are of Manusmriti 1.180 also.

<sup>5</sup> See p.15 above

<sup>6 244, 16-21,</sup> Santiparva, Chitrasala Press, Poona

to its commentary by Sāyaṇa. These are Bhāllavi, Trikharvva. and Karadvisha. Saudantajāti of Bhārata is alluded to in it. Condemnation of the sacrifice of the Kaushtakas is also mentioned in it.

Many sacrifices used to be performed on the banks of Sarasvati and Drishadvati. Details of the conversion of vrātyas to aryas is mentioned. Vrātyas were be-fallen people and were called patita sāvitrīka. These vrātyas were of the following types:—

- a. Those who are not celibate and are not traders or agriculturists.
- b. Those who take meals worthy of brāhmaṇas and kill, those who should not be killed.
- c. Unordained, whose speech is like those who have been ordained.8
- d. Who use a turban etc. which has a red border.

It is evidenced by *Bhāshika Sūtra* that *Tāmdya* and other brāhmaṇas of the *Sāmaveda* were accented. It is written: Satapathavattāmdibhāllavinām brāhmaṇasvarah, io i.e., like the *Satapatha Brāhmaṇa* the brāhmaṇas of *Tāmdya* and *Bhāllavi* were accented. A similar reference is found in *Nārada Sikshā*:

Dvitīyaprathamāvetau Tāmdibhāllavinām svarau, tathā Satapathāvetau svarau Vājasneyinām. 11

Such references are sufficient to prove that  $T\bar{a}mdya$  and other brāhmaṇas were studied with their accents. These brāhmaṇas had lost their accents during the period of Kumārila Bhaṭṭa. He writes in his  $Tantra\ V\bar{a}rttika$ :

<sup>1</sup> भाल्लवि, 2.2.4

<sup>3</sup> करद्विष; 2.15.4; 3.6.4

<sup>5 17.4.3</sup> 

<sup>7 16.6.7; 17.1.2</sup> 

<sup>9 17.1.14-15</sup> 

<sup>2</sup> त्रिखर्ब, 2.8.3

<sup>4 14.3.13</sup> 

<sup>6 25.10.11-15</sup> 

<sup>8 17.1.9</sup> 

<sup>10</sup> शतपथवत्ताण्डिभाल्लविनां ब्राह्मणस्वरः, 3.25

Brāhmaṇāni hi yānyashṭau sarahasyānyadhīyate, chhandogāsteshu sarveshu na kaschinniyatsvarah.¹

In this brahmana Para āhņāra (āṭṇāra), king of Kosala is mentioned. Namī-Sāvya, king of Videha is also mentioned.

This brāhmaṇa was expounded by a sage named Tāmḍi. A preceptor of the same name is mentioned in Sāma-Vidhāna Brāhmaṇa. In Satapatha Brāhmaṇa: atha ha smāha tāmḍyah means Tāmḍya says so.

Hopkins writes, "It (Tāmdya) represents a period earlier than that of the more famous Satapatha and Aitareya Brāhmaṇas,...

It is rather to the earlier date of the great brāhmaṇa than to delicacy that the intrusion of the word into other tales as a sort of secondary divinity is lacking." 5

Hopkins view needs critical examination as Tāmāya Brāhmaņa is quoted in the Satapatha Brāhmaņa.

According to Mahārṇava, and the commentator of Charaṇa Vyūha. this brāhmaṇa related to the Kauthuma recension was prevalent in Gujarat. This is correct even today.

Mādhyandinī śāmkhāyanī kauthumī śaunakī tathā, narmadottarabhāge cha yajňakanyā bibhāginah.6

# 2. Shaqvimsa Brāhmaņa

Shaqvinisa Brāhmaņa has, five parapāļhakas. Sāyaņa in his commentary does not recount the number of prapāļhakas but refers to

<sup>1</sup> ब्राह्मणानि हि यान्यष्टौ सरहस्यान्यधीयते, छन्दोगास्तेषु सर्वेषु न कश्चिन्नियत्स्वरः ।।, 1.2.12, p. 240

<sup>2 25.10.17,</sup> TB; Compare तेन ह पर आट्णार ईजे कौसल्यो राजा, 13.5.4.4, SB

<sup>3 2,93; 3.9.8,</sup> p. 217, Sarmā, Tirupati, 1964

<sup>4</sup> अथ ह स्माह ताण्डच:, 6.1.2.25, SB

<sup>5</sup> p. 21, Gods and Saints of the Great Brāhmana, Transactions of the Connecticut Academy of Arts and Sciences, 1907

<sup>6</sup> माध्यन्दिनी शांखायनी कौथुमी शौनकी तथा। नर्मदोत्तरभागे च यज्ञकन्या विभागिनः॥

adhyāyas only. Sāyaṇa divides the third prapāṭhaka into two chapters increasing the number to six adhyāyas. The fifth prapāṭhaka is also called Adbhuta Brāhmaṇa.

This prapāthaka is an inter-polation according to some scholars. If so, Sāyaṇa's arrangement of chapters would be proper. The first prapāthaka has 7, the second 10, the third 12, the fourth 7, and the fifth has 12 khaṇḍas i.e., in all 48 khaṇḍas. Sāyaṇa has not commented on the last two khaṇḍas of the fifth prapāṭhaka. He accepts the end of this brāhmaṇa at the tenth khaṇḍa of the fifth prapāṭhaka; as such there are only 46 khaṇḍas. Perhaps, in the last prapāṭhaka there was some interpolation.

As evident from the name Shadvimśa, this brāhmaņa is a portion of the Pamchavimśa Brāhmaṇa. Subrahmaṇarichā of the Satapatha Brāhmaṇa is explained in it.¹ Dress of a priest at the time of a sacrifice is prescribed as: lohitoshṇīsha lohitvāsaso nivītā ritvijah pracharanti² i.e., red turbaned, red clothed, or wearing dhotis with red borders are priests called nivīta. Meditation, both in the morning and the evening, is mentioned for the first time in this brāhmaṇa as: tasmādbrāhmaṇo ahorātrasya saṃyoge saṃdhyāmupāste³ i.e., a worshipper prays at the conjunction moment of day and night.

Ancient names of the four yugas are mentioned for the first time as:

Pushye chānumatirjňeyā sinīvālī tu dvāpare, khārvāyām tu bhavedrākā kritapūrve kuhurbhavet.4

1 1.1.8; 1.2; Śamkara quoting 1.1.15 of this brāhmaņa writes: tathā hi śrūyate subrahmaņyārthavādam: तथा हि श्र्यते सुब्रह्मण्यायंवादं, See 3.3.4.17-19, ŚB

<sup>2</sup> Sabara Svāmī in his commentary on 10.4.1 of Mīmāmsā writes that such dresses are put on during sacrificial incantations called syena. Mimāmsā, Commentary by Sabara, Subbasastri, Anandasrama, Poona. Lohitoshnīshā ritvijah pracharanti is the reading in Mahābhāshya 1.1.27; 2.24 which appears to be based on the reading in the brāhmaṇa: लोहितोब्लीका लोहितवाससो निवीता ऋत्विज प्रचरन्ति, 4.2.22

<sup>3</sup> तस्माद् ब्राह्मणोऽहोरात्रस्य संयोगे सन्ध्यामुपासते, 5.5.4

<sup>4</sup> पुष्ये चानुमितर्ज्ञेया सिनीवाली तु द्वापरे। खार्वायां तु भवेद्रान्ध्र कृतपूर्वे कुहुमेंवेत ।। 5.6.5

i.e., the general wisdom is better in the pushya or kaliyuga. It is sinīvalī in the dvāparā-yugā. In the khārvā or tretā yuga, it is rākā, and kuhu during the krita yuga.

In the Adbhuta Brāhmaņa or the last prapāṭhaka, methods to propitiate ailments or adversities are described.

Shadvimsa Brāhmaṇa related to the Kauthumī recension of the Sāmaveda was expounded by Tāmdi and his close disciples.

# 3. Mantra Brāhmaṇa = Chhāndogya Brāhmaṇa1 .

Mantra Brāhmaṇa has two prapāṭhakas. Each prapāṭhaka has 8 khaṇḍas. This brāhmaṇa is a collection of hymns from the four Vedas. Some hymns are also borrowed from other brāhmaṇas as well. These hymns have been recommended for different ceremonies in the Gobhila Gṛihya Sūtra. The brāhmaṇas of the Kauthuma recension of the Sāmaveda are called Chhāndogya Brāhmaṇa. This brāhmaṇa is particularly named as such. Satyavrata Sāmaśramī and other scholars consider that 40 prapāṭhakas of the following brāhmaṇas had once formed Tāmdya or Chhāndogya Brāhmaṇa²:

- (i) 25 prapāthakas of Pamchavimsa Brāhmana.
- (ii) 5 prapāthakas of Shadvimsa Brāhmana.
- (iii) 2 prapāthakas of Mantra Brāhmana.
- (iv) 8 prapāthakas of Chhāndogyopanishad.

Mantra Brāhmaņa and Chhāndogya Brāhmaņa were accepted by Samkara Svāmī as related to Tāmdya. In his commentary on Vedānta Sūtra 3.3.25—26; 36, he writes:—

<sup>1</sup> a Mantra Brāhmaṇa, edited by Sāmaśramī Satyavrata, Calcutta, Sam. 1974

b Mantra Brāhmaṇa, Pratham Prapāthaka, edited by Hienrisch Stonner, 1901

c Chhāndogya Brāhmaṇa, edited by Bhattacharya Durga Mohan, Calcutta,

<sup>2</sup> Introduction

Tāmdinām—(mantrasamāmnāyah)—deva savitah 1 Asti Tāmdinām śrutih—aśva iva romāni.2 Tāmdināmupanishadi—sa ātmā tattvamasi.3

# 4. Daivata or Devatādhyāya Brāhmana4

Daivata Brāhmaņa is also known as Devatādhyāya Brāhmaņa. This brāhmaņa of 3 khaṇḍas has 26, 11 and 25 kaṇḍikās respectively. Guņe writes about the third khaṇḍa, "We have therefore no hesitation in saying that the whole of the third khaṇḍa of the Daivata Brāhmaṇa is an imitation of the Nirukta and quite out of place in the brāhmaṇa."

Specially, the metres are described in this brāhmaņa. Derivations of the names of the metres are mentioned in it. Yāska in his *Nirukta* borrows certain derivations from this brāhmaṇa.

Catalogue of Oxford University mentions on page 383 B a manuscript No. 466 as *Chhandovijinti* (vijini?) Its other name is Sāmagānāma chhandah. The former name is also mentioned in the Gaṇapātha of Pāṇini. In the beginning of this manuscript a verse refers to Pamchavimsa and Daivata Brāhmaṇas as the brāhmaṇas of the Tāmḍis:

Brāhmaṇāttāmiḍinaśchaiva pimgalāchcha mahātmanah, Nidānādukthaśāstrāchcha chhandasām jñānamuddhṛitam.

It is related to the metres of the Sāmaveda. This manuscript is also enlisted in the second report of Peterson<sup>8</sup> as Upanidāna or

<sup>1</sup> ताण्डिनां-(मन्त्रसमाम्नायः)-देव सवित:.....1.1.1, MB

<sup>2</sup> अस्ति ताण्डिनां श्रुति:-अश्व इव रोमाणि.....8.13.1, Ch Upanished

<sup>3</sup> ताण्डिनामुपनिषदि स आत्मा तत्त्वमसि....., 6.8.7, Ch Upanished

<sup>4</sup> a Daivata Brāhmaņa, Jivanand Vidyasagar, Calcutta, 1881

b Devatādhyāya Brāhmaņa, commentary by Sāyaņa, edited by Sarma, Tirupati

<sup>5</sup> Brāhmaņa Quotations in the Nirukta, Gune PD, 1917

<sup>6 4.3.73</sup> 

<sup>7</sup> ब्राह्मणात्ताण्डिनश्चैव : पिंगलाच्च महात्मनः । निदानादुवथशास्त्राच्च छन्दसां ज्ञानमुद्भृतम् ।।

<sup>8</sup> p.113, 1883-84

#### THE BRAHMANAS

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Chhandovichaya. The writers on metres have taken constant help from such works.

# 5. Arsheya Brāhmaṇa1

Ārsheya Brāhmaņa belonged to the followers of the Kauthuma recension of the Sāmadeva. Names of the songs of Sāmaveda are mainly described in it. These songs form an integral part of the āraṇyaka. Devatādhyāya and Ārsheya Brāhmaṇas had once formed part of the same brāhmaṇa or these were two separate chapters of a brāhmaṇa. Sāyaṇa commenting on svasti devarishibhyaścha² writes: ata eva devatā devarishibhyaścha iti. Devā rishayaścha ye Ārsheyadevatādhyāyābhyām pratipāditāstatsakāśāchcha svasti bhavati. Sāyaṇa had also accepted these two as one brāhmaṇa.

The three prapāthakas of the brāhmaņa have 28, 25, and 29 khandas respectively.

This brāhmaņa is also an index to the hymns of Sāmaveda. Ārsheya Brāhmaņa 1.1 published by Satyavrata Sāmaśramī differs from a quotation by Kātyāyana in his Rik-Sarvānukramaṇī. As Shaḍguru-śishya considers this reading to be of Ārsheya Brāhmaṇa this brāhmaṇa could be pretty old.

#### 6. Sāmavidhāna Brāhmaņa4

Sāmavidhāna Brāhmana has three prapāthakas having 8, 8 and 9

2 स्वस्ति देवऋषिम्यश्च, 4.4 3 अत एव देवता देवऋषिम्यश्च इति ।। देवा ऋष्यश्च ये आर्थेयदेवताध्यायाम्यां प्रति-पादितास्तत्सकाशाच्च स्वस्ति भवति, p.36

4 a Sāmavidhāna Brāhmaņam, commentary by Sāyaņa edited by Sāmaśramī Satyavrata, Calcutta, Sam 1951
b Sāmavidhāna Brāhmaņam, Sāyaņa's commentary, edited by Burnell AC,

London, 1873 c Sāmavidhāna Brāhmaṇam, Sāyaṇa and Bharaṭasyāmī's sommentary, Śarma, Tirupati, 1964

a Ārsheya Brāhmaṇam, edited by Burnell AC, Mangalore, 1876 b Ārsheya Brāhmaṇam, with Vedārthaprakāśa commentary of Sāyaṇa, Śarma, Tirupati, 1967

khandas. Incantations and rituals are mainly described in it. It is full of interpolations if taken as an old brāhmaņa.

### 7. Samhitopanishad Brāhmaņa<sup>1</sup>

Samhitopanishad Brāhmaṇa is a minor brāhmaṇa having only one prapāṭhaka with 5 khaṇḍas. Names of hymns of the Sāmaveda to be sung in the village or the forest are mentioned in it. It is a collection of old verses from brāhmaṇas or sentences taken from them. The origin of the well known sentence of Nīrukta: vidyā ha vai brāhmaṇamājagam is in the third khaṇḍa of this brāhmaṇa. It contains various sūtras of the Sāmaveda. Their origin is referred to in the second and the third khaṇḍas.

#### 8. Vamsa Brāhmaņa3

Vamsa Brāhmaņa is another brāhmaņa with 3 khandas describing the genealogy of the preceptors of the Sāmaveda. It has similar genealogies as narrated in Śatapatha or Jaiminiya Upanishad Brāhmaņas.

### 9. Jaiminiya Brāhmaņa

Jaiminga Brāhmaņa has three main divisions; the first has 360, the second 437 and the third 385 khandas, i.e., 1182 khandas in all. This division is not authentic. Another division mentions:

<sup>1</sup> a Samhitopanishad Brāhmaṇam, edited by Burnell AC, Mangalore, 1877

b Samhitopanishad Brāhmaṇam, commentaries of Dvijarājabhatta and Vedārthaprakāśa of Sāyaṇa, Śarma, Tirupati, 1965

<sup>2</sup> विद्या ह वै ब्राह्मणमाजगाम, p. 55

<sup>3</sup> a Vamsa Brāhmaṇam, Sāyaṇa's commentary, edited by Sāmasramī Satyavrata, Calcutta, Sam 1949

b Vamsa Brāhmaņam, Sāyaņa's commentary, edited by Sarmā, Tirupati, 1965

<sup>4</sup> Jaiminīya Brāhmaṇam, edited by Raghuvir and Lokesh Chandra, Nagpur, 1954

<sup>5</sup> p. 105, Vol. I, List of Manuscripts from Baroda

1.	Mahā Brāhmana	360	khaṇḍas
2.	Dvādašāha Brāhmaņa	388	khaṇḍas
3.	Mahāvrata Brāhmaṇa	152	khandas
4.	Ekāha Brāhmaņa	153	khandas
5.	Ahīna Brāhmaṇa	99	khandas
6	Satra Brāhmana	37	khandas
7.	Ārsheya Brāhmana	84	khandas
8.	Upanishad Brāhmaņa	154	khandas
		AND THE RESERVE AND ADDRESS OF THE PARTY OF	AND DESCRIPTION OF THE PERSON

1427 khandas

This division incorporates Arsheya and Upanishad Brāhmaņas which have 238 khaṇḍas. On deleting these khaṇḍas the difference in the two divisions is of seven brāhmaṇas only. Another division of khaṇḍas is enumerated at the end of Satra Brāhmaṇa in the same list.¹ The first six brāhmaṇas of this division have 1190 brāhmaṇas. A critical edition could eliminate this minor difference.

The divisions of this brāhmaṇa are also mentioned in Prapamchahridaya as:

Tadbrāhmaņamuttarapādah khaņdasamūhah. Tatpramāņam sahasrāda-dhikamashṭachatvāṛimsaduttaram satatrayam. Tadāranyakam pamchāsaduttara-satam khandāh.<sup>2</sup>

i.e., the brāhmaṇa is divided into 1348 khaṇḍas and the āraṇyaka into 150 khandas.

Samkara in the beginning of his commentary on Kenopanishad writes:

Keneshitamityādyopanishatparabrahmavishayā vakatavyeti navamasyādhyāyasyārambhah. Prāgetasmātakarmānyaseshatah parisamāpitāni. Samasta karmāsrayabhūtasya cha prānasyopāsanānyuktāni karmāngasāmavishayāni cha anantaram cha gāyatrasāmavishayam darsanam vamsāntamuktam.<sup>3</sup>

<sup>1</sup> p. 130, ibid

<sup>2</sup> तद्ब्राह्मणमुत्तरपादः खण्डसमूहः। तत्प्रमाणं सहस्रादधिकमण्टचत्वारिशवुत्तरं शतत्रयम्। तदारण्यकं पञ्चाशवृत्तरशतं खण्डाः; p. 20, edited by Ganapati Śāstri T, Trivendrum, 1915

<sup>3</sup> केनेषितमित्याद्योपनिषत्परब्रह्मविषया वक्तव्येति नवमस्याध्यायस्यारम्भः। प्रागेतस्मात्कर्माण्यशेषतः परिसमापितानि । समस्त कर्माश्रयभूतस्य च प्राणस्योपासनान्युक्तानि कर्माङ्गसूमविषयाणि च अनन्तरं च गायत्रसामविषयं दर्शनं वंशान्तमुक्तम् ।

i.e., beginning with keneshitam and describing metaphysical subjects should be called *Upanishad*. This is the beginning of the ninth chapter. In the earlier eight chapters, rituals are described in detail. Subsequently gāyatra, Sāma and vamsa are narrated.

It appears that the manuscripts available to Samkara contained eight chapters upto the end of the genealogy of the *Upanishad Brāhmaṇa*. In the eighth chapter the portion of the *Upanishad* was not included, as the ninth chapter relating to the *Upanishad* used to be separate. It is certain that Samkara had a similar *Jaiminīya Brāhmaṇa* as is available these days.

Another name of this brāhmaṇa is Talavakāra Brāhmaṇa. Oertel<sup>1</sup> and Caland<sup>2</sup> had published a few khaṇḍas of it. In the absence of sufficient manuscript data, they could not edit it.

Many of the sentences of this brāhmaņa are similar to those found in Tāmdya, Šadavimša, Šatapatha and Taittirtya Samhitā. Many of the hymns are found for the first time in it. Their composition is different from that available in the Vedic literature. Most of the subjects described in it are completely new and are not found in other brāhmaņas like Tāmdya etc. Its eight brāhmaņas related to the Kauthuma recension of Sāmaveda have been detailed above.

A proverb, in one form or the other common to most of the languages of the world, is found in it. The sage cautions his wife not to talk aloud as even the earth has ears in the expression: mochchairiti hovācha karṇinī vai bhumiriti.3

In the beginning khandas, details of daily oblations to the sacrificial fire are described. Some of the famous similies are also described.

This brāhmaņa was compiled by Jaimini a famous preceptor of

<sup>1</sup> JAOS, Vols. xviii, xix, xxiii, xxvi, xxviii, etc.

<sup>2</sup> a Das Jaiminīya Brāhmaṇa in Auswahl, 1919

b p.61, Vol. XXVIII, WZKM

<sup>3</sup> मोच्चेरिति होवाच किणिनी वै भूमिरिति, 1.126

Sāmaveda and the worthy disciple of Krishna Dvaipāyana Vedavyāsa and his disciple Talavakāra. Its beginning and end has the following verses:

Ujjahārāgamāmbhodheryo dharmāmritamañjasā, nyāyairnirmathya bhagavān sa prasīdatu Jaiminih.1

Sāmākhilam sakalavedagurormunīndrādvyāsādavāpya bhuvi yena sahasraśākham, Vyaktam samastamapi sundaragītarāgam tam Jaiminim Talavakāragurum namāmi.<sup>2</sup>

These refer to true and authentic history and should be accepted as such. Sage Jaimin be pleased who had culled the nectar of religion by churning the vast ocean of the Vedas. Obeisance to him who had his knowledge of the Sāmaveda from Vyāsa, the best among munis, the great teacher of all the Vedas who had revealed to the world their thousand recensions and he who was the origin of the songs of the Sāmaveda and to him who is the teacher of Talavakāra.

The commentary on Charanavyūha drescribes the region of provenance as kārnātake Jaimini prasiddhā,3 i. e., the Jaiminiya Brāhmana was famous in the Karnātaka region. Manuscripts of this recension have mostly been found from Malabar, Trivandrum and regions round about.

# 10. Jaiminiya Ārsheya Brāhmaņa

Jaiminiya Ārsheya Brāhmaṇa, as mentioned above, has only 84 khaṇḍas. This short brāhmaṇa is considered as the anukramaṇi of the Talavakāra recension. Mainly it mentions the rishis connected with

<sup>1</sup> उज्जहारागमाम्भोघेयों धर्मामृतमञ्जसा । न्यायैनिर्मथ्य भगवान् स प्रसीदतु जैमिनिः ।।

<sup>2</sup> सामाखिलं सकलवेदगुरोर्मु नीन्द्राद्वयासादवाप्य मुवि येन सहस्रशाखम् । व्यक्तं समस्तमपि सुन्दरगीत-रागं तं जैमिनि तलवकारगुरुं नमामि ।।

<sup>3</sup> कार्णाटके जैमिनि प्रसिद्धा, 3rd kandikā

<sup>4</sup> a Jaiminīya Ārsheya Brāhmaṇa, edited by Burnell AC, Mangalore, 1875 b Jaiminīya Ārsheya Brāhmaṇa, Sarmā, Tirupati, 1967

<sup>5</sup> See p. 38 above

hymns to be sung in the villages and forests and rituals like agneya connected with Sama-parvas. Most of its readings differ from the Ārsheya Brāhmaņa, wherein a hymn is ascribed to two or more than two rishis. Here, only one rishi is normally mentioned. Perhaps, Arsheya Brāhmaņa has interpolations or varied readings or its nomenclature has undergone changes. This, however, is not a positive conclusion.

# 11. Jaimintyopanishad Brāhmana

Jaiminiyopanishad Brāhmaņa has four chapters. Each chapter has anuvākas and each anuvāka has khandas. It is an ancient brāhmana of the Kauthuma recension. It is full of tantric ritualism and incantations. Sacrifices and modes of their performance are mentioned. Om and Gāyatrī hymn are analytically explained. Anecdotes are also narrated.

Brāhmana of Atharvaveda

#### Gopatha Brāhmana<sup>2</sup>

Gopatha Brāhmaņa has two divisions, pūrva and uttara. former has five and the latter six prapāthakas. Once this brāhmana was more detailed. In the Atharvana Caranavyūhá or Atharvana Parisishta, the expression tatra gopathah śataprapāthakam brāhmanamāsīt. tasyāvasishte dve brāhmaņe pūrvamuttaram cheti,3 implies that this brāhmana had hundred prapāṭhakas; now, only pūrva and uttara portions of it are extant.

Western scholars on the basis of language believe it to be a fairly new brahmana; difference in language could not be the sole factor to decide difference in time. A different conclusion based on

a Jaiminīya Upanishad Brāhmaņa, Oertel H, JAOS, Vol., XVI, 1894

b Jaiminīyopanishad Brāhmana, Ramadeva, Lahore, 1921 c Jaiminīyopanishad Brāhmaņa, Sarmā, Tirupati, 1966

<sup>2</sup> a Gopatha Brāhmaṇa, edited by Harachand Vidyābhūshan, Calcutta, 1870

b Gopatha Brāhmaṇa, edited by Duke Gaastra, Leiden, 1919

तत्र गोपथाः शैतप्रपाठकं ब्राह्मणमासीत् । तस्यावशिष्टे द्वे ब्राह्मणे पूर्वमुत्तरं चेति, 49.4.5

other evidence need not be ignored. This point will follow detailed discussion.

In its pūrva portion a number of sacrifices are enumerated. Its end has a collection of verses mentioning prativeda brahmacharya of twelve years. Mantra, kalpa and brāhmaṇas are mentioned at one place. Gāyatrī hymn is explained in different forms. In other brāhmaṇas metre and the presiding deity etc. of Atharvaveda are not mentioned. In the pūrva portion, moon as the presiding deity, the metres and water as its loka are mentioned. Herein, a supplement śruti of Sāmaveda is described.

Hermitages of Vasishtha on huge boulders situated in the centre of the *Vipāt* river are mentioned.<sup>5</sup> If it is not a metaphysical reference, it could refer to regions near Kulu and Vyāsa-kuṇḍa. Some of the ancient kingdoms are also mentioned.<sup>6</sup> The first part yadindrādo dāśarājña iti of *Atharvaveda* 10.128.12 refers to the story of Indra.<sup>7</sup>

The three metrical units of the word Omkāra are separately described:

yā sā prathamā mātrā brahmadevatyā raktā varņena yā sā dvitīyā mātrā vishņudevatyā krishņā varņena yā sā tritīya mātraiśānadevatyā kapilā varņena<sup>8</sup>

i. e., the first metrical unit of *Brahmā* is of red colour; the second of Vishņu is of black colour and the third of Īshāna is of yellow colour. Brahmā, Vishņu and Rudra are mentioned in one and the same place in this brāhmaṇa.

1 5.7

2 2.55

3 1.32-33

4 1.29

4 Ibid6 2.10, pūrva-bhāga

5 2.8, pūrva-bhāga 7 यदिन्द्रादो दाशराज्ञ इति

<sup>8</sup> या सा प्रथमा मात्रा ब्रह्मदेवत्या रक्ता वर्णेन या सा द्वितीया मात्रा विष्णुदेवत्या कृष्णा वर्णेन या सा तृतीय पात्र शानदेवत्या कपिला वर्णेन

The following verse quoted by Patanjali is from its pūrva portion 1.26:

Sadrišam trishu lingeshu sarvāsu cha vibhaktishu, vachaneshu cha sarveshu yanna vyeti tadavyayam.<sup>1</sup>

Followers of the Saunaka recension of the Atharvaveda were mostly from Gujarat.<sup>2</sup> Even today, the few who follow this Veda and its recension are found in Gujarat only.

Cycle of birth and death is referred to in it. A glance at the comparative data published by Duke Gaastra in his edition proves that its readings are common to those of the other brāhmaṇas. It is thus evident that even though compiled last of all, it is still an old brāhmaṇa. The following line from *Nirukta* is similar to that found in it and the *Aitareya Brāhmaṇa*: Yasyai devatāyai havirgrihītam syāttām manasā dhyāyed vashaṭ-karishyan.<sup>3</sup>

Its readings are:

- a. tām dhyāyed vashatkarishyan4
- b. tam manasā dhyāyan vashat kuryāt.5

Keith writes that yāska had with him the Gopatha Brāhmaṇa. Yāska perhaps had this reading from some other brāhmaṇa which is at present lost.

सदृशं त्रिषु लिगेषु सर्वासु च विभक्तिषु,
 वचनेषु च सर्वेषु यन्न ब्येति तदव्ययम्, 1.1.38

<sup>2</sup> See above p. 32

<sup>3</sup> यस्यै देवतायै हिवग् हीतं स्यात्तां मनसा व्यायेद् वषट् करिष्यन्, 8.22, Nirukta

<sup>4</sup> तां घ्यायेद वषट्करिष्यन्, 3.8.1, AB

<sup>5</sup> तं मनसा घ्यायन वषट् कुर्यात्, 2.3.2, GB

<sup>6</sup> P.25, Aitareya Aranyaka, introduction

CHAPTER THREE

THE LOST BRAHMANAS

Patanjali the great sage, scholar and lexicographer writes: grāme grāme kāthakam kālāpakam cha prochyate i.e., in each village the Kāthaka and Kālāpa recensions were read and taught. It was the golden age. Brāhmaņas, the great saviours of Indian culture had throughout been instrumental in the preservation and furtherance of the Vedic literature which used to be the life and soul of the customs and polity of this nation, crux of its life principles and had contributed The same Vedic culture to the prosperity, rise and solidarity. manuscripts of the Innumerable is down-trodden. literature have been lost due to atrocities of the rulers and invaders, ravages of time, and utter disregard and negligence. These factors contributed to the loss of hundreds of manuscripts. Once their number was more than a few hundred. Had these been available today the ambiguity in the interpretation of Vedic hymns could not have crept in. It could have been possible to translate the Vedas in their proper and true form and put them before the world. Still, we come across the name of a few brahmanas which have been lost but are

<sup>1</sup> ग्रामे ग्रामे काठकं कालापकं च प्रोच्यते, 4.3.101

quoted in the available Sanskrit literature. These references help us to assess the position of those brāhmaņas.

Brāhmaņas of the Rigveda

# 1. Paimgi, Paimgya, Paimgayant Brahmana

A recension of the Rigveda is called Paimgya in Prapañchahridaya: Bāhvrichasyaitareya bāshkala kaushītaka jānanti bāhavi gautama śākalya bābhravya māṇḍavya paimga mudgala śaunaka śākhāh.

Patañjali in his Nidāna Sūtra makes clear that this recension was not related to the Sāmaveda: yathā chaitat paimgino adhīyate chhandogāschāpyenameke adhīyate.<sup>2</sup>

Paimgya was known as Madhuka according to Brihaddevatā.<sup>3</sup> Paimgya and his philosophy is often quoted in Kaushītaki, Satapatha, Aitareya and other brāhmaṇas. Paimgi rishi is mentioned in the Caraka-Samhitā of the Ayurveda.<sup>4</sup>

Paimgāyani Brāhmaņa is twice quoted in the Apastamba Śrauta Sūtra:

- (a) Tadabhāve anaḍvān purvavāḍetāni karmāṇi karotīti Paimgāyani brāhmaṇam bhavati;<sup>5</sup>
- (b) yadītarāṇi na vidherannapyanaḍvāhameva daddyāt, anaḍuhi ha vā ete cha kāmā ataścha bhūyāmsa iti Paimgāyani brāhmaṇam bhavati.6

Baudhāyana Śrauta Sūtra refers to Paimgalāyani Brāhmaņa:

<sup>1</sup> वाहवृचस्यैतरेय - वाष्कल-कौषीतक - जानन्ति- वाहवि-गौतम-शाकल्य-वाभ्रव्य-पाण्डब्य-पेङ्ग-मुदगल-शौनक-शाखा:, p.19, Ganapati Sastri T, Trivendrum, 1915

<sup>2</sup> यथा चैतत् पैङ्गिनोऽधीयते छन्दोगाश्चाप्येनमेकेऽधीयते, 70.15, Nidana Sutra

<sup>3 1.24,</sup> Brihaddevatā, Macdonell, 1904 4. 1.11, Sūtra sthāna

<sup>5</sup> तदभावेऽनड्वान् पूर्ववाडेतानि कर्माणि करोतीति पैङ्गायनि ब्राह्मणं भवति, 5.14.18, ASS, edited by Richard Garbe, Calcutta, 1902; p. 531, Dhūrtasvāmi's commentary, Mysore, 1944

<sup>6</sup> यदीतराणि न विघेरन्नप्यनड्वाहमेव दद्यात् । अनडुहि ह वा एते च कामा अतश्च भूयांस इति पेङ्गचायनि भवति, 5.29.4, ibid; p. 625, ibid

apyekam gām dakshiņām daddyād iti Paimgalāyani brāhmanam bhavati. This appears to refer to Paimgāyani Brāhmana. This reference in Jaiminiya Śrauta Sūtra is quoted as from Paimgakam.2 Bhavatrāta in his commentary has a similar reference.3

# Samkara in Sārīraka Mimāmsā Bhāshya quotes it:

- (a) Apara āha—'dvā suparņā' iti neyamrigasyādhikaraņasya siddhāntam bhajate, Paimgirahasyabrāhmaņenānyathā vyākhyātatvāt;4
- asti tāmdinām Paimginām cha rahasyabrāhmaņe purushavidyā..... yathaikeshām śākhinām tāmdinām Paimginām cha purushavidyāyāmāmnānam naivamitareshām taittirīyāņāmāmnānamāsti;5
- (c) Yathā cha kvachiddevāsurachchhandasāmaviśeshena paurvāparyaprasamge 'devachchhandāmsi pūrvāņi 'iti Paimgyāmnānātpratīyante.6

In Satyāshāda Śrauta Sūtra and in Mahādeva's Vaijayantī commentary on it, this brahmana is referred to:

- nityāni kām āni (a) Paimgyastu nityamapi dravyāni daśa chetyāhuranye tailamāpaścheti adbhirvŗishţikāmasya tailenābhicharata Paimgiśruteh;7
- punarādheyasya .....śatamānam cha hiranyam dakshināpi vā paunarādheyikīreva daddyāditi Paimgya brāhmaṇam.8 reference is in the main text and the commentary also.

<sup>1</sup> अप्येकं गां दक्षिणां दद्याद् इति पैञ्जलायिन ब्राह्मणं भवति, 2.7, p.45, BSS, Caland, Calcutta

<sup>2 2.5-6. 22,</sup> p. 29, JSS

<sup>3</sup> p. 278

<sup>4</sup> अपर आह—'द्वा सुपर्णा' इति नेयमृगस्याधिकरणस्य सिद्धान्तं भजते, पें ङ्गिःरहस्यब्राह्मणेनान्यथा ब्याल्यातत्वात्, 1.2.12, p. 174, Brahma Sütra Samkara-bhāshya, edited by Mahadeva Sastri Vārke, 1st edition, Nirnaya Sagar, Bombay, 1934

<sup>5</sup> अस्ति ताण्डिनां पैङ्गिनां च रहस्यब्राह्मणे पुरुषविद्या ।......यथैकेषां शाखिनां ताण्डिनां पैज्जिनां च पुरुषविद्यायामाम्नानं नैवमितरेषां तैत्तिरीयाणामाम्नानमस्ति, 3.3.24, p.710, ibid

<sup>6</sup> यथा च क्वचिद्देवासुरच्छन्दसाम विशेषेण पौर्वापर्यप्रसंगे 'देवच्छन्दांसि पूर्वाणि' इति पैङ्गचा-म्नानात्प्रतीयन्ते, 3.3.26, p. 723, ibid

<sup>7</sup> पैं झचन्तु नित्यमि दशद्रव्याणि नित्यानि काम्यानि चेत्याहुरन्ये तैलमापश्चेति अद्भिर्वृिष्टिकामस्य, तैलेनाभिचरत इति पैंक्निश्रुते:, 3.7, p.356, 1st Vol, Anandasrama, Poona, 1907

<sup>......</sup> शतमानं च हिरण्यं पुनराघेयस्य दक्षिणाऽपि वा पौनराघेयिकीरेव दद्यादिति पैङ्गच ब्राह्मणम्, 6.5, p. 534, 2nd Vol, ibid

(c) Paimgake tāsām yā agnīshomīyā tām.....1 Mahābhāshya refers to a Paimgikalpa: Yadīnih prokte tadvishayo bhavatītyuchyate Paimgikalpah atrāpi prāpnoti.2 It is mentioned in Kāśikā by Jayāditya.3 It is also mentioned in Smriti-Chandrikā: Yattu Paimgivachanam jāta ubhayoh kritenāmani sodarabhrātriṇām cha 'iti..... Apastamba Grihya Sūtra refers to it: aneka pitrikasyoha iti Paimgisūtram.5 Varadatta Suta, hailing from Anartta, commenting on the following from Sāmkhāyana Srauta Sūtra gives references from this brāhmana: (a) Mahāvyāhritibih Paimgyam.7 (b) Agnishtomā Paimgyasya.8 (c) Iti Paimgyam.9 (d) Tatra purastādānobhadriyasya madhunādyau viharediti Paimgyam.10 (e) Tasya traishtubham prātah savanam syāditi Paimgya śushkabhamgārīyam.11 .....6.6, p. 538, ibid 1 पैंड्रके तासां याडग्नीषोमीया तां... 2 यदीनि: प्रोक्ते तद्विषयो भवतीत्युच्यते पैङ्गिकल्पः अत्रापि प्राप्नोति, 4.2.66 3 4.2.66; 4.3.105 4 'यत् पेंज्जिवचनम् जात उभयोः कृतेनामनि सोदरभ्रात्णां च' इति..... p.14, Asaucha kānda, Devaņabhatta, ed. by Sāma Sāstri, R, Mysore, 1921 'अनेक पित्कस्योह' इति पैंक्सिन्नम्, p. 251, AGS, Anākuļā commentary by Haradatta

6 1st Vol., commentary by Varadatta suta, Hillebrandt Alfred, Calcutta, 1889

7 महाव्याहृतिभिः पैङ्गचम्, 4.2.12

8 अग्निष्टोमा पैङ्गचस्य, 11.11.5

9 इति पैङ्गचम्, 11.14.19

Miśra, CSS, 1928

10 तत्र पुरस्तादानोभद्रीयस्य मधुनाडचो विहरेदिति पेङ्गचम्, 15.3.1

11 तस्य त्र ब्दुमं प्रतिः सवनं स्यादिति पै ज्ञच शुब्कमंगारीयम्, 17.7.13

(f) Saste marutvatīya iti Paimgyam.1

A Paimgi Grihya Sūtra is quoted by Maskarī in his commentary on Gautama Dharma Sūtra:

- (a) Tathā cha Paimgi Grihya Smritih—'aghavriddhau paschimena samāpayeta' iti.2
- (b) Tathā cha Paimgi Grihya Smritih—'Garbhasthe prete mātureva syādāśaucham jāta ubhayoh......3

Paingi Grihya is also quoted in Grihya-ratna.4 A sentence from Paimgi-Rahasya in Madana-Pārijāta is an interpolation. Reference from Paimgi Śruti and Rahasya found in Parāsara Vijaya commentary on Brahma Sūtra are also interpolations. A reference from Paingi Śruti is available in Vishņu-Tattva-Nirņaya by Ānanda Tīrtha.

### Bahvricha Brāhmana

As expressed in Prapañcha Hridaya: tatra samaveda sahasradha yajurvedah ekottaraśatadhā bāhvaricha ekavimśatidhā atharvavcdo navadhā, the word bahvaricha in general refers to Rigveda. It has been similarly expressed in Mādhyandina Śatapatha Brāhmana. Mahābhāshya expressed it similarly: ekavimśatidhā bāhvrichyam.10 Rigveda had more richas as compared to the other Vedas. Possibly, those charanas having largest number of richas were called bahvricha. Māndukeya could be such a charana or bahvricha was a sub-division of it.

1 शस्ते मरूत्वतीय इति पैंगचम्, 17.10.3

3 तथा च पैङ्गिगृह्यस्मृति:—'गर्भस्थे प्रेते मातुरेव स्यादाशीचं जात उभयो:......14.17, p.234, ibid

p.46 4

p.372 pp.34, 774, Brāhma sūtra with Pārāśarya-vijaya commentary

p.2 back, p.4 back

8 तत्र सामवेद सहस्रधा, यजुर्वेदः एकोत्तरशतधाः ब्राह्वृच एकविशतिधा अथर्ववेदो नवधा, p.19

10.5.2.20

<sup>2</sup> तथा च पैङ्गिगृह्यस्मृति:—'अघवृद्धौ पश्चिमेन समापयेत' इति, 14.6, p.229 GDS, commentary by Maskari, ed. by Śrinivāsāchārya, Mysore, 1917

एकविश्वतिधा बाहद्च्यम् ।

Bahvricha could also be a recension: '........ pratyuvācha bahvrichavadevaindra iti tu eva paimgyasya sthitirāsaindrāgna' iti kaushītakeh.¹ Allegorical narration of the conversation between Pururavā and Urvaśī as: tadetaduktapratyuktam pamchadaśarchcha bahvrichā prāhuh,² relates to the sūkta³ of fifteen richās according to the bāhvrichās. This refers to a recension.

Bahvricha Brāhmaņa has been quoted in nine and bahvricha separately in three places in the Āpastamba Śrauta Sūtra. None of the former nine quotations is available in the Aitareya and Kaushītakī Brāhmaṇas. It could, therefore, be accepted that bahvricha was also a recension.

Devapāla in his commentary on Kāṭhaka - grihya - sūtra quotes: iti śrutatvāt rohitavarņam bahvriche choktam. The commentary on Śāmkhāyana-śrauta-sūtra refers to bāhvrichyam-bahvrichāmnāyo-ktam and bahvricha śākhāvishayau.

Šabara in his commentary on *Mīmāmsā Darśana* quotes from this brāhmaņa: bahvrichabrāhmaņe śrūyate — yāvajjīvamagnihotram juhoti iti, and bahvrichabrāhmaņe śrūyate—yāvajjivamagnihotram juhoti, yāvajjīvam darśapūrņamāsābhyām yajeteti. Aitareya and Kaushītakī Brāhmaņas do not have these two readings.

Pāṇini has two special references: chhandogaukthikayājñika-bahvrichanaṭāñ ñyah and gotram cha charaṇaih saha aupagavī. Kaṭhī,

<sup>1</sup> प्रत्युवाच बह्ब चवदेवैन्द्र इति त्वेव पैङ्गचस्य स्थितिरासैन्द्राग्न इति कौषीतकेः, 16.9

<sup>2</sup> तदेतदक्तप्रत्युक्तं पञ्चदशच्चं बह्ध् चाः प्राहुः, 11.5.1.10

<sup>3 10.15</sup> 

<sup>4</sup> इति श्रुतत्वात् रोहितवणं बह्व चे चोक्तं, 59.5, Caland

<sup>5</sup> बाह्य च्यम् - बहवृचाम्नायोक्तम्, 1.1.15

<sup>6</sup> बहव्चशासाविषयी, 1.17,18

<sup>7</sup> बह्ब च ब्राह्मणे श्रूयते—यावण्जीवमग्निहोत्रं जुहोति इति, 2.4.1, p. 623, Mimāmsā Daršana, commentary by Sabara, Anandāsrama, Poona, 1930

<sup>8</sup> बहबृचन्नाह्मणे श्रूयते- यावज्जीवमिनहोत्र' जुहोति, यावज्जीवं दर्शपूर्णमासाम्यां यजेतेति, 6.3.1, p.1406, ibid

<sup>9</sup> छन्दोगौक्थिकयाज्ञिकवृह्वृचनटाज्ञ च्यः, 4.3.129

bahvrichī.¹ In his commentary on the Aitareya Brāhmaņa, Shaḍguruśishya writes: tasmādyo brāhmaņo bahvricho vīryavān syāt so asyāchc'tīvākīyām kuryāt.² This brāhmaņa is mentioned in the Ahnika-kūṇḍā of Smṛiti-chandrikā: Kshīrahotā vā juhuyāddhanena hi sa parikrī o bhavatīti bahvricha-brāhmaṇam.³ Bhartrihari, commenting on Mahābhāshya, quotes a passage in it as from Bahvricha-sūtra: bahvricha sūtrabhāshye.⁴ Mahābhāshya has more readings: kaṭhaśchāyam bahvrichaścha⁵ and anricho māṇave bahvrichaścharaṇākhyāyām.⁶ A disciple who has not read the Rigveda is called anricha in relation to bahvricha charaṇa. Here, bahvricha is accepted as a charaṇa.

Kumārila Bhaṭṭa writes in *Tantra-vārttika*: gṛihyagranthānām cha prātiśākhyalakshaṇavat praticharaṇam pāṭhavyavasthopalabhyate. Tadyathā ...... vāsishṭham bavṛichairev śaṁkhalikhitoktam cha vājasaneyibhih.' Followers of bahvṛicha charaṇa read Vāsishṭha-sūtra. Bahvṛicha is a charaṇa according to Kumārila also.

Āditya Darśana in his commentary on Kaţha-grihya quotes a sūtra from Bahvricha Grihya as: prādushkaraṇakāle chedgrihya upaśāntah śrotriyagrihādanīya tūshṇīm grihyabhasmāni prakshipyāgnihotradevatābhyo hutvā grihi patni vopavasatīti bhasmanyevāgniprakshepasya bahvricha grihyepi darśanāt.<sup>8</sup> This sūtra is not available

2 तस्मद्योत्राह्मणो बह्नं चो वीर्यवान् स्यात् सोऽस्याच्छावाकीयां कुर्यात्, p. 381

5 कठश्चायं वह्न चश्च, 2.2.29, p. 430

5 अनुचो माणवे। वह्न चश्चरणाख्यायाम्, 5.4.154, p.444, compare 3.8.11 of Karmapradīpa by Kātyāyana

7 गृह्यग्रन्थानां च प्रातिशास्थलक्षणवत् प्रतिचरणं पाठन्थवस्थोपलभ्यते । तद्यथा......वासिष्ठं वह्युचेरेव, शङ्खलिखितोक्तं च वाजसनेथिभि:, 1.3.7, p. 244, Mīmāmsā Daršana of Jaimini, 1st Vol. Anandāśrama, Poona, 1929

8 प्रादु करणकाले चेद्गृह्य उपशान्तः श्रोत्रीयगृहादानीय तूष्णीं गृह्यभस्मानि प्रक्षिप्याग्निहोत्र देवताम्यो हुत्वा गृही पत्नी वोनवसतीित अन्मन्येवाग्निप्रक्षेपस्य बह् वृचगृह्योपि दर्शनात्, 25.8, Galand, Lahore, 1922

<sup>1</sup> गोत्रं च चरणै: सह औपगवी । कठी। बह्व ची, 4.1.63, Ārsham Pāṇinīyam Vyākaraṇam, Hariśamkara Pāṇḍeya, Patna, 1938

<sup>3</sup> क्षीरहोता वा जुहुयाद्धनेन हि स परिक्रीतो भवतीति वह्न चुब्राह्मणम्, Devaṇabhaṭṭa, edited by Śrīnivasāchārya, Mysore, 1914

<sup>4</sup> वह्न चसूत्रभाष्ये, 1.1.1

in Aśvalāyana and Śāmkhāyana Grihyas. There used to be separate Bahvṛtcha Grihya-sūtra. Medhātithi in his commentary on Manusmṛiti, similarly writes: Kaṭhānām gṛihyam bahvṛichāmāśvalāyanām cha gṛihyamiti.

Śrimad-Bhāgvat also refers to bahvricha:

Iti bruvāņam samstūya munīnām dīrghasatriņām, vriddhah kulapatih sūtam bahvrichah saunako abravīt.<sup>2</sup>

i.e., Saunaka, resident of Naimishāraņya, was a bahvricha. Saunaka was a follower of Rigveda or exponent of the bahvricha recension of this Veda.

### 3. Aśvalāyana Brāhmaņa

Raghunandana in the Malamāsa - prakaraṇa of his Smrititatīva quotes from Āśvalāyana Brāhmaṇa: Āśvalāyanabrāhmaṇam 'prāchyām diśi vai devāh somam rājānamakrīṇan ..... soma vikrayīti'.³ A similar reading is available in the Aitareya Brāhmaṇa.⁴ Possibly, modern scholars from Bengal and Mithilā considered Aitareya and Āśvalāyana Brāhmaṇas as same.

#### 4. Gālava Brāhmaņa

<sup>1</sup> कठानां गृह्यं वह्नु चामाश्वलायनां च गृह्यमिति, 2.29, p,87, Calcutta 1932

<sup>2</sup> इति बुवाणं संस्तूय मुनिनां दीर्घसित्रणाम् वृद्धः कुलपतिः सूतं बह्बुः शौनकोऽब्रवीत्, 1.4

<sup>3</sup> आश्वलायनब्राह्मणं प्राच्यां दिशि वै देवाः सोमं राजानमङ्गीणन् .....सोम विकयीति ।

<sup>4 3.1.1,</sup> AB
5 सप्तभिरिधकरणे ब्राञ्जब्यः पाञ्चालः संचिक्षेप, 1.1, p. 5, commentary by Yasodhara, Bombay, 1891

sequence of the readings of Rigveda were prepared by him as mentioned in Rikprātiśākhya, Nirukta, Brihaddevatā and Ashṭādhyāyī etc.

Patañjali refers to a special rule by Gālava in his Mahābhāshya which implies the existence of a Gālava Brāhmaṇa:

Āchāryadeśaśīlanena yaduchyate tasya tadvishayatā prāpnoti. Iko hrasvo añyo gālavasya. Prāchāmavriddhāt phinbahulam iti² gālavā eve hrasvān prayuñjīran prākshu chaiva hi phin syāt. Tadyathā jamadgnirvā etatpnchamamavadgat tasmānnājāmadagnyah pañchāvattam juhoti. 3

Brahmanas of Yajurveda

#### 1. Charaka Brāhmaņa

Charaka Brāhmaṇa, the main brāhmaṇa of the Charaka recension of Yajurveda, is often quoted in many works. Its āraṇyaka was also available. A manuscript of the same was preserved in the library of the D.A.V. College, Lahore. It is almost similar to Maitryupanishad of seven prapāṭhakas. Kāṭhaka, Maitrāyaṇī and other sub-divisions of Charaka recension are often quoted under the name of Charaka requiring careful sifting of samhitā and portions of the brāhmaṇa.

Sāyaṇa writes: Aitihāsikapakshe charakabrāhmaṇe itihāsa āmnāyate.<sup>5</sup>

Devarāja Yajvā quotes from this brāhmaņa in his commentary on Nighantu: Tathā cha charakādhvaryūņām brāhmaņe itihāsah

<sup>ा</sup> आचार्यदेशशीलनेन यदुच्यते तस्य तद्विषयता प्राप्नोति। इको ह्रस्वो ऽङ्यो गालवस्य, 6.3.61, Ashtādhyāyī

<sup>2</sup> प्राचामवृद्धात फिन्वहुलम् इति, 4.1.160, ibid

<sup>3</sup> गालवा एव ह्रम्वान प्रयुञ्जीरन् प्राक्षु चैव हि फिन् स्यात् । तद्यथा जमदिग्निर्वा एतत् पञ्चममव-दानमवाद्यत् तस्मान्नाजामदग्न्यः पञ्चावत्तं जुहोति, 1.1.44, p. 105, line 6, part 1

<sup>5</sup> ऐतिहासिकपक्ष चरकब्राह्मणे इतिहास आम्नायते, Maṇadala 8, sūkta 77, hymn 10, p. 874, Vol. 3, Rigveda, commentary by Sāyaṇa, VSM, Poona, 1941

śrūyate.<sup>1</sup> This reading available in Kāṭhaka-samhitā<sup>2</sup> was possibly borrowed from it.

Durga in his commentary on *Nirukta* writing charakādhvaryavah.....grihņanti<sup>3</sup> and chārake punarādhvaryave śrutih<sup>4</sup> quotes *Maitrāyaṇī-saṃhitā* 1.3.11 and 4.6.3 respectively.

Skanda Svāmī also writes: evam charakādhvaryūṇām brāhmaṇe itihāsah śrūyate. This reading is not available in the Kāṭhaka-samhitā.

Uvața in his commentary on Sukla Yajurveda mentions different readings of the hymns followed by Charakas:

- (a) Charakāņām mantravikalpāh.6
- (b) Charakaśrutau pūshņe lalāţa iti paṭhyate tadabhiprāyametat.?

This reading is not available in both the Kāṭhaka and Maitrāyaṇī Samhitās.

Varadatta-suta, hailing from Ānartta, in his commentary on Sāmkhāyana Śrauta Sūtra quotes often from this brāhmaṇa:

- (a) Dvitīya iti trayodašāmāvāsyāyāmāhutayo hūyanta iti charakāņām šrutirupāsuyājapratishedhārthā;8
- (b) Agneyam krishnagrīvamiti charakāṇām;9

<sup>1</sup> तथा च चरकाध्वर्यू णां ब्राह्मणे इतिहास: श्रूयते, p. 67. Vol. 1, edited by Sarasrami Satyavrata, Calcutta, 1812

<sup>2 36.7</sup> 

<sup>3</sup> चरकाष्वयंव:.....गृह्णन्ति, 3.16, p. 260, Anadāsrama, Poona, 1921

<sup>4</sup> चारके पुनराध्वर्यवे श्रुति:, p. 261, ibid

<sup>5</sup> एवं चरकाष्ट्रवर्भू णां ब्राह्मणे इतिहास: श्रूयते, p. 8, Vol. 3, Nirukta, edited by Lakshmana Sarup, Lahore

<sup>6</sup> चरकाणां मन्त्रविकल्पा:, 7.23, Sukla Yajurveda Samhitā, commentary by Uvaṭa, Nirṇaya Sāgar, Bombay, 1921

<sup>7</sup> चरक मृतौ पूष्णे ललाट इति पठ्यते तद्भिप्रायमेतत्, 25.27, ibid

<sup>8</sup> द्वितीय इति त्रयोदशामावास्यायामाद्वतयो हूयन्त इति चरकाणां श्रुतिरुपासुयाजप्रतिषेघार्था, 1.3.15, p. 22, Vol. 2, edited by Hillebrant, Calcutta, 1891

<sup>9</sup> आग्नेयं कृष्णग्रीवीमिति चरकाणां, 1.17.7, p. 65, ibid

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- (c) Tathā cha charakāṇām;1
- (d) Tato bhūriti pūrvasyām āhuteranumantraṇam charakaśruteh;2
- (e) Yājyāpuronuvākyābhyāmrigbhyāmiti charakāṇām;3
- (f) Charakāṇām chānudāttapāṭhādanvādeśo asyaśabdah;4
- (g) Paśunā yakshyamāņa āgnāvaishņavāmekādaśapālam purodāśam nirvapediti charakāņām ;<sup>5</sup>
- (h) Charakaśruteh.6

This brāhmaṇa is also quoted in *Bhāshika Sūtra* and in Ananta Bhatta's commentary on it:

- (a) Mantrasvaravad brāhmaņasvarascharakāņām ;7
- (b) Charakāṇām brāhmaṇasvaro mantreṇa tulyo bhavati.8

Mahāsvāmī in his commentary on Bhāshika Sūtra similarly writes: Charakāṇām mantrasvaratulyo bhavati.9

In the commentary on *Pratijna-Sūtra* it is stated: charakāṇām brāhmaṇe.....iti.<sup>10</sup>

Viśvarūpāchārya in Bālakrīda commentary on Yājñavalkyasmriti writes:

<sup>1</sup> तथा च चरकाणां, 2.6.4, p. 86, ibid

<sup>2</sup> ततो भूरिति पूर्वस्यां आहुतेरनुमन्त्रणं चरकश्रुते:, 2.7.7, p. 88, ibid

<sup>3</sup> याज्यापुरोनुवाक्याम्यामृगम्यामिति चरकाणाम्, 3.19.2, p, 153, ibid

<sup>4</sup> चरकाणां चानुदात्तपाठादन्वादेशो ऽस्यशब्द:, 5.17.3, p. 252, ibid

<sup>5</sup> पशुना यक्ष्यमाण आग्नावैष्णवमेकादशपालं पुरोडाशं निर्वपेदिति चरकाणां, 6.1.37, p. 272, ibid

<sup>6</sup> चरकश्रते:, 10.14.1, p. 87, Vol 3, ibid

<sup>7</sup> मन्त्रस्वरवद् ब्राह्मणस्वरश्चरकाणाम्, 3.25, p. 469

<sup>8</sup> चरकाणां ब्राह्मणस्वरो मन्त्रेण तुल्यो भवति, 3.25, ibid

<sup>9</sup> चरकाणां मन्त्रस्वरतुल्यो भवति. This reference is from a manuscript with the late Pandit Bhagavad Datta

<sup>10</sup> चरकाणां ब्राह्मणे,......इति, 1.8, p. 492, Pratijňa-sūtra-parišishta, commentary by Ananta, CSS

- (a) Tathā cha charakah paṭhanti. Śvetaketum hāruṇeyam brahmacharyam charantam kilāso jagrāha. Tamaśvināvūchatuh madhumānsau kila te bhaishajyamiti. Sa hovācha brahmacharyamāni katham madhvaśnīyāmiti. Tau hochatuh yadā chātmanā purusho jīvati athānyat sukritam karomītyātmānam hyeva sarvato gopāyet;¹
  - (b) Tathā cha charakah—na sa tasmāllokātprachyavate yastritījānah iti;2
  - (c) Tathā agnishomīyabrāhmaņe charakāṇām.....3

## 2. Švetāsvatara Brāhmana

Śvetāśvatara is a sub-division of the Charakas according to Charaṇavyūha. Śvetāśvataropanishad or Mantropanishad is well known, and is a part of the āraṇyaka of this brāhmaṇa, Followers of this recension had another Mantropanishad. Atmānanda in his commentary on Asyavāmīya-sūkta quotes a hymn. This hymn is not found in the Upanishad now available.

Viśvarūpāchārya quotes from this brāhmaņa: śvetāśvatarāśchah—sa krishņamrigo abhavat sa krishņamrigo bhūtvā prithivīmanva-charat. Tamanu dharmaśchachāretyādi.

#### 3. Kāthaka Brāhmaņa

Kaļha recension is a sub-division of the charaka recension of Yajurveda. Kaļhas were northern Charakas: syāmāyana udīchycshu uktah kaṭhakālāpinoh. Disciples of Vaisampāyana Charaka were

<sup>ा</sup> तथा च चरकाः पठिन्त । भ्वेतकेतुं हारुणेयं ब्रह्मचर्यं चरन्तं किलासो जग्राह । तमश्विनावूचतुः मधुमांसौ किल ते भवज्यमिति । स होवाच ब्रह्मचर्यमानी कथं मध्वभ्नीयामिति । तौ होचतुः यदा चात्मना पुरुषो जीवति अथान्यत् सुकृतं करोमीत्यात्मानं ह्येव सर्वतो गोपायेत्, 1.32, p. 48, Vol. 1

<sup>2</sup> तथा च चरका:--- स तस्माल्लोकात्प्रच्यवते यम्निरीजानः इति:, 1.77, p. 80, Vol. 1

<sup>3</sup> तथा च अग्निवोमीयद्राह्मणे चरकाणाम्, 3. 222, p, 87, Vol. 2

p. 31, Yajurveda Khanda, CSS, 1938
 p. 32, Asya Vāmasya Hymn, Kulman Raja, Madras, 1956

<sup>6</sup> श्वेताश्वतराश्व: स कृष्णमृगोऽभवत् । स कृष्णमृगो भूत्वा पृथिवीमन्वचरन् । तमनु धर्मश्चचारेत्यादि, 1.2, p. 8, Vol. 1, Yājňavalkya-smriti

<sup>7</sup> श्यामायन उदीच्येषु उक्तः कठकालापिनोः, 4.3.104, Kāśikā

known as charakas; similarly disciples of Katha were also known as Kathas. An aphorism of Ashtādhyāyī has the same inference.¹ Ādya Katha was one of the sixteen priests for the yajña performed by Uparichara vasu as mentioned in the Mahābhārata, as: ādyah kathastaittiriścha vaiśampāyanapūrvajah.² Ādya Katha seems to be the principal or the main preceptor of the many Kathas known by the same name. Kalāpa and Katha were present during the inaugural function of the great assembly of Yudhishthira.³

Kaṭha is also a charaṇa and must have had many recensions. Jayāditya writes: charaṇaśabdāh kaṭhakalāpādayah. Prāchya Kaṭha and Kapishṭhala Kaṭha are mentioned in Charaṇavyūha. Mārcha Kaṭha is mentioned in Ātharvaṇa Charaṇavyūha. The doctrines of the Kaṭhas known as Kāṭhaka are highly praised in Mahābhāshya: yatheha bhavati Pāṇinīyam mahat suvihitam ityevamihāpi syāt Kaṭham mahat suvihitamiti. The treatise of Pāṇini is impressive and great, so is the treatise of the Kaṭhas.

Extracts of Kaṭha Brāhmaṇa are published in Kāṭhaka Samkalana.8 Caland had published portions of this brāhmaṇa, comprising of Agnyādheya, Amā brāhmaṇa of Kāṭhaka Samhitā 40.7, Graheshṭi and hymns of it, Upanayana, Śrāddha, Mekhalā and Aśītibhadra brāhmaṇas.9 Manuscripts of its āraṇyaka portion are available in the libraries of Europe. In his article Dr. Schroeder had published portions from it.10 A pundit from Srinagar, Kashmir, had

<sup>1 4.3.107</sup> 

<sup>2</sup> आद्य: कठास्तैत्तिरिश्च वैशंपायनपूर्वेज:, 323.9, Santiparva, Poona edition

<sup>3 4.15,</sup> Sabhāparva, Mahābhārata, Poona edition

<sup>4</sup> चरण शब्दा: कठकलापादय:, 4.2.46, Kāśikā

<sup>5</sup> p. 31, Charanavyūha-sūtram, commentary by Mahidasa, CSS 1953

<sup>6 4.3.12</sup> 

<sup>7</sup> यथेह भवति पाणिनीयं महत् सुविहितम् इत्येविमहापि स्यात् कठं महत् सुविहितिमिति, 4.2.66

<sup>8</sup> Edited by Sūrya Kānta, Meharchand Lachmandas, Lahore, 1943

<sup>9 &#</sup>x27;Brāhmaṇa-en Sūtra aanwinsten' in Versl. en Meded. der Kon. Akad. V. Wet., Afd. Lett; Ve R., IVe deel, page 467

<sup>10 &#</sup>x27;Die Tubinger Katha Hss' in Sitz. Ber der Kais. AK. der Wiss Wien, Phil, hist. Kl., Band CXXXVII, 1898

stated to the late Pandit Bhagavad Datta that its manuscript is still available.

Ashṭaka 3. 10-12 of Taittirtya Brāhmaṇa is named Kaṭha or Kāṭhaka Brāhmaṇa.

Katha Śrutyupanishat published by Schroeder appears to be the last portion or supplement of this brāhmaṇa.¹ Viśveśvara Sarasvatī in his Yati Dharma Samgraha quotes passages of this Upanishad as from Kāṭhaka Brāhmaṇa.²

Brāhmaṇa of Kāṭhka-saṃhitā 40.7 is very useful. One of these brāhmaṇas with slight variants is available in the Nirukta. Kāṭhaka Brāhmaṇa is quoted in Nirukta also. Devarāja - yajvā quotes a lengthy pasaage from it in Nighaṇṭu. Durgāchārya refers to it in his commentary on the Niukta.

In Śuddhi-kaumudi a reference from Kāṭhaka Brāhmaṇa reads : Tathā Kaṭha Brāhmaṇam-hastī vai bhūtvā svarbhānuraṁśubhirādityam tamasapi dadhātiti. This passage is not available in the Kaṭha-saṁhitā having portions of the brāhmaṇa. Possibly, this passage is of the original Kāṭhaka Brāhmaṇa. 10

<sup>1</sup> pp. 31-42, Vol. 1, Minor Upanishads, Schroeder, Adyar, Madras 1912

<sup>2</sup> p. 22, line 26; p.76, line 9, Ānandāśrama, Poona, 1909

<sup>3</sup> तथा च काठकशताध्ययने ब्राह्मणे ब्रह्मौदने श्रूयते....., p. 258, Vijayanagar Series, Varanasi

<sup>4</sup> P.251, Vol. 1

<sup>5</sup> P.25, Kāṭhaka-saṁkalana, Surya Kanta

<sup>6 13.7</sup> 

<sup>7 10.5</sup> 

<sup>8</sup> P. 476, Vol. 1, Sāmaśramī Satyavrata, Calcutta, 1882

<sup>9</sup> P.826, Ānandāśrama, Poona, 1921

<sup>10</sup> तथा कठब्राह्मणम् - हस्ती वै भूत्वा स्वर्भानुरंशुभिरादित्यं तमसापि द्रधातीति, p. 279, Govindananda, edited by Kamalakrishna Smritibhushana, ASB, Calcutta, 1905

Aparārka in his commentary on Yājñavalkya -smṛiti writes: api cha kāthake pravachane vijnāyate.1 Pravachana means a brāhmana. A Kāṭhaka Śruti is also quoted in it.2

Vāsishtha Dharma-sūtra refers to this brāhmana: api cha kāthake vijñāyate. Api nah śvo vijanishyamāņah patibhih saha śayīranniti strīnāmindradatto vara iti.3 A slightly variant reading of this is available in the Mahābhāshya.4 Maskarī, in his commentary on Gautama Dharma-sūtra quotes this sentence slightly differently: 'Api nāryo vijanishyamāṇāh patibhih saha śayīran' iti,' Vājasaneyaśruti darśanāt. It is not reproduced in the published Kāṭhaka-saṁhıtā and therefore, had formed part of the brahmana, Another lengthy passage of the Kaiha Brāhmaņa is quoted in Vāsishiha Dharma-sūtra:

tatra sado brāhmanasya śarīram vedih samkalpo yajnah paśurātmā raśanā buddhih sado mukhamāhavanīyam nābhyāmudarognirgārhapatyah prāņodhvaryurapāno hotā vyāno brahmā samāna udgātātyendriyāņi yajñapātrāņi ya evam vidvānindriyairindriyārtham juhotītyapi cha kāṭhake vijňāyate 6

A passage of Kalha-śruti is quoted in the commentary on Vaikhānasa - śrauta - sūtra. Apastamba - śrauta - sūtra has the reading: Smriti-Chandrikā: atha kāthakah.8 A Kāthaka-śruti is quoted in Maivam-śavāgnayo vā etc patnyām mritāyām dhāryante iti kāṭhakateshām pitrimedhaikārthatvaśravaņāt.9 Medhātithi in his śrutyā

2 P. 114, ibid

अपि नार्यो विजनिष्यमाणाः पतिभिः सह शयीरन् इति । वाजसनेयश्रुति दर्शनात । 5.1, p. 84

<sup>1</sup> अपि च काठके प्रवचने विज्ञायते, p. 104, Anandāśrama, Poona, 1909

अपि च काठके विज्ञायते । अपि नः श्वो विज्ञानिष्यमाणः पतिभिः सह शयीरन्निति स्त्रीणामिन्द्र-दत्तो वर इति, 12.24, p.35,

<sup>7.1.3</sup> and 6

तत्र सदो ब्राह्मणस्य शरीरं वेदिः संकल्पो यज्ञः पशुरात्मा रशना वृद्धिः सदो मुखमाह्ननीयं नाम्यामुदरोग्निर्गार्हंपत्यः प्राणोध्वर्युरपानो होता व्यानो ब्रह्मा समान उदगातात्येन्द्रियाणि यज्ञ-पात्राणि य एवं विद्वानिन्द्रियैरिन्द्रियार्थं जुहोतीत्यिप च काठके विज्ञायते, 30.5, p.81

<sup>7</sup> p.93 अथ काठका:, 21.23.6, p. 203, Vol. 3

<sup>9</sup> मैवं —शवाग्नयो वा एते पत्न्यां मृतायां धार्यन्ते इति काठकश्रुत्या तेषां पितृमेधैकार्यत्वश्रवणात्, p. 444, Ahnika-kanda

commentary on *Manusmṛiti* quotes a slightly different reading : na vāgnayo ha vā. Ete patnyām pramītāyām dhāryante iti.¹ A similar reading is available in the *Bālakṛiḍā* commentary on *Yājñavalkya-Smṛiti* : tathā cha kāṭhakeśrutau 'śavāgnayo vā ete bhavanti, ye patnyām pramītāyām dhāryanta', iti².

Another Kāṭhaka-śruti is quoted by Maskarī in his commentary: tathā cha kāṭhakaśrutih - anaśanenakarśito agnimāroheta iti.³ This again is not reproduced in the published Kāṭhaka-samhitā: it therefore formed part of Kaṭha-Brāhmaṇa. A number of quotations from Kaṭha Brāhmaṇa are available in Kāṭhaka grihya-sūtra. This brāhmaṇa is quoted in Samaya - prakāśa.⁴ It is also quoted in the commentary on Vijñāna-bhairava⁵: śrutismṛitishu tu dinakshapayoh śvatvena nirdeśah kṛitah mṛityutdratvāt āyurharṇāt janahimsakatvāchcha. Tathā cha brāhmaṇam.⁵

A manuscript in the Bhandarkar Oriental Research Institute, Poona, titled Taittirīya Brāhmaņa (Kāṭhakam) is a mutilated copy of Kāṭhaka-samhitā as it has divisions called sthānakas. It is not a copy of Kāṭhaka-Brāhmaṇa.

### 4. Maitrāyanī Brāhmana

Charana-vyūha classifies six divisions of the Maitrāyaṇīs: mānava, vārāha, dundubha, chhāgaleya, hāridravīya and śyāmāyanīya. The exponent of this recension was Maitrāyaṇī, and his disciples were known as Maitrāyaṇīya. All the old followers of this recension from

<sup>1</sup> न वाडग्नयो ह वा । एते पत्न्यां प्रमीतायां धार्यन्ते इति, 5.165, p. 465, Vol. 1

<sup>2</sup> तथा च काठके श्रुतौ 'शवाग्नयो वा एते भवन्ति, ये पत्न्यां प्रमीतायां धार्यन्त' इति, p. 87, Vol. 1

<sup>3</sup> तथा च काठकश्र ति:—अनशनेनकशितो अग्निमारोहेत् इति. 22.1, p. 306

<sup>4</sup> P. 77, Catalogus Catalogrum, An Alphabetical Register of Sanskrit Works and Authors, Theodor Aufrecht, Leipzig, 1891

<sup>5</sup> श्रुंतिस्मृतिषु तु दिनक्षपयोः श्वत्वेन निर्देशः कृतः, मृत्युत्द्रत्वात् आयुर्हरणात् जनकहिंसकत्वाच्च । तथा च ब्राह्मणम्, p. 138, Sivopādhyāya commentary

<sup>6</sup> P. 154, Vol. 1, List of Vedic Manuscripts

<sup>7</sup> p. 31

Nasik had expressed their ignorance of this brāhmaņa and had pointed out that this brāhmaņa forms part of the samhitā itself. Maitrāyaṇī Brāhmaṇa is referred to in Baudhāyana śrauta-sūtra: samachaturaśrā-bhiragnim chinute daivyasya cha mānushasya cha vyāvṛityā iti maitrāyaṇīya-brāhmaṇam bhavati.¹ This passage is not available in the samhitā and therefore the brāhmaṇa portion was separate from it.

This brāhmaņa is quoted in Satyāshāḍa-śrauta-sūtra: Maitrāyaṇīyabrāhmaņe yannopaśriņuyād badhirah syāditi doshaśra-vaṇāditi bhāvah.<sup>2</sup>

Venkața Mādhava quotes this brāhmaņa as :

Na bhāllavakam asmābhistathā maitrāyanīkam, brāhmanam charakānām cha śrutam mantropabrimhanam.<sup>3</sup>

Viśvarūpāchārya quotes a śruti in Bālakrīda: tathā cha śrutihathānyah parivrādekaśātīparihito muṇda udarapātryaraṇyanityo bhikshārthi iti. Viśveśvara quotes this śruti in his Yati Dharma samgraha as Maitrāyaṇī śruti. The reference in Śatadūshanī by Vedāntadeśika is referred to as śruti and smriti in Bālakrīda commentary. A manuscript of Maitrāyanī-mantra-samhitā in Baroda is mostly different from the published Maitrāyanī Samhitā.

# 5. Jābāla Brāhmaņa

The great sage Āchārya Mahāśāla Satyakāma Jābāla of

2 मैत्रायणीयब्राह्मणे यन्नोपप्र्युणुयाद् बिघरः स्यादिति दोषश्रवणादिति भावः, p. 792

4 तथा च श्रुति: -अथान्यः परिव्राडेकशाटीपरिहितो मुण्ड उदरपात्र्यरण्यनित्यो भिक्षार्थी इति,

p. 27, Vol. 2 P.312

<sup>।</sup> समचतुरश्राभिराँन चितुते दैव्यस्य च मानुषस्य च व्यावृत्त्या इति मैत्रायणीब्राह्मणं भवति, 30.8, p. 401, Vol. 3

<sup>3</sup> न भाल्लवकम् अस्माभिस्तथा मैत्रायणीकम् । ब्राह्मणं चरकाणां श्रुतम् मन्त्रोपबृहंणम् ।। Ashṭaka 8, verse 14 in the beginning of chapter 1

<sup>6</sup> P.27, p. 30, Vol. 2 7 No. 79, p. 12, Vol. 1

Portions of Jābāla Upanishad appear to be older whereas Bṛihajjābālopanishad is much later. Maskarī in his commentary on Gautama-dharma-sūtra quotes from this Upanishad:

- (a) Jābālaśrutāvapi--nakhāni nikritya yajñopavītam visrijya iti;4
- (b) Yathā jābāliśrutih--Yassampannāya putrīm daddyāt so agnishṭṭoma phalamavāpnoti iti.<sup>5</sup>
- (c) Jābāli śrutidarśanāt evam cha śrūyate—'Ritusnātā bhāryā yam pūrvam paśyet tādriśam putram janayati, tasmāt sannidhau bhartaiva prathamamātmānam darśayet' iti.6
- (d) 'Tripakshe sapiņdikaraņam' iti jābālau śrūyate śrutiriti.7
- (e) 'Pratyekam praṇavapūrvā vyāhritayah bhūrādyāstīsrah purushamadhyāh satyāntāh.' Evam jābāliśrutau prasiddhāh.8

<sup>. 1</sup> Mahāśāla means having a long shawl

<sup>2</sup> दक्षिणपूर्वेद्वारे द्वयरत्निके जावालश्रुतेरेतदुपलब्धम्, Manuscript p. 7b, line 2, Punjab University, Lahore

<sup>3</sup> एवं हि श्रूयते - 'स यदा राजानमुन्नेतोन्नयति, अर्थनिस्वन उपतिष्ठन्तेऽत.....यस्यैवं विदुष एवमेनस्विनोऽवमृथमभ्यवयन्ती' ति जावालिश्रुतिः, pp. 94, 95, Vol. 2

<sup>4</sup> जाबाल श्रुताविप-'नलानि निकृत्य यज्ञोपवीतं विसृज्य' इति, 3.11, p. 65

<sup>5</sup> यथा जाबालि श्रुति: -'यस्संपन्नाय पुत्रीं दद्यात सोर्अनिष्टोम फलमवाप्नोति' इति, 4.33, p. 81

<sup>6</sup> जाबालि श्रुति दर्शनात् एवं च श्रूयते — 'ऋतुस्नाता भार्या यं पूर्वं पश्येत् ताहशं पुत्रं जनयित, तस्मात् सन्निधौ भर्तेव प्रथममात्मानं दर्शयेत्' इति, 5.1, p.83

<sup>7 &#</sup>x27;त्रिपक्ष' सिपण्डीकरणम्' इति जाबाली श्रूयते श्रुतिरिति, 15.1, p. 226

<sup>8 &#</sup>x27;प्रत्येकं प्रणवपूर्वा ब्याहृतयः भूराद्यास्तिसः पुरुषमध्याः सत्यान्ताः'। एवं जाबालिख्तौ प्रसिद्धाः, 1.57, p. 29

(f) 'Gṛihī vanam praviśedyadi gṛihameva kāmayeta tadā yāvajjīvamas gnihotram juhuyāt'. Iti jābālaśruti vākye......1

Samkara quotes from Jābālopanishaá in his Vedānta—sūtra.<sup>2</sup> In his Brahma-sūtra, as jābālah, he quotes:

- (a) Tathā jābālāh 'tvam vā ahamasmi bhagabo devate aham vai tvamasi' iti,3
- (b) Tathā hi vaiśvānaravidyāyāmeva jābālānām śrutih purvā atithibhyo aśnīyāt......4

A reference from this Śruti is quoted in Madana-pārijāta. Jābāligrihya of this recension is quoted by Maskarī in his Gautama-dharmasūtra:

- (a) 'Vidyuti prātaraharanadhyāyah' iti jābāligrihyadarśanāt,6
- (b) 'Asuchidarsane dvijah pravaņam japet' iti jābāligrihyadarsanāt,7

A reference from Jābāla-dharma-sūtra is quoted in Samskāra kānda of Smriti-chandrikā: Tathā cha jābālih—'Grihi vanam praviśeta. Yadi grihameva kāmayeta tadā yāvajjīvamagnihotram juhuyāt' iti.8

Jābāli-dharma-sūtra is also referred to in Spanda-Kārikā.

# 6. Khāndikeya Brāhmana

Taittirīyas had two divisions, Aukheya and Khāndikeya. It is

 <sup>&#</sup>x27;गृही वनं प्रविशेद्यदि गृहमेव कामयेत् तदा यावज्जीवमिनहोत्रं जुहुयात्'। इति जावालश्रुति वानये ....., 3.1, p. 60
 3.4.20, pp 442 - 443, Pansikar, Bombay, 1915
 तथा जावालाः 'त्वं वा अहमस्मि भगवो देवतेऽहं वै त्वमिस' इति, 3.3.37, p. 411, ibid
 तथा हि वैश्वानरिवद्यायामेव जावालानां श्रुति:—पूर्वाऽतिथिम्योऽश्नीयात् ।.....,3.3.40; pp 442, 443, ibid

<sup>5</sup> p. 112

<sup>6 &#</sup>x27;विद्युति प्रातरहरनध्यायः' इति जावालिगृहच दर्शनात्, 16.25, p.244

<sup>7 &#</sup>x27;अशुचिदशंने द्विज: प्रवणं जपेत' इति जावालिगृहच दर्शनात्, 23.22, p. 354
8 तथा च जावालि: -गृहीवनं प्रविशेत्। यदि गृहमेव कामयेत् तदा यावज्जीवमग्निहोत्र' जुहुयात्,
इति, p. 171, Devanabhatta, edited bp Śrinivasacharya, Mysore, 1914

p. 39, Vijayanagar series, Varanasi

stated in Charaṇa-vyūha: tatra taittirīyakānāma dvibhedā bhavanti. Aukheyāh khāṇḍikeyāścheti.¹ Five recensions of the Khāṇḍikeyas are mentioned in the Charaṇa-vyūha.. Khaṇḍika is mentioned by Pāṇini in an aphorism: Tittirivaratantukhaṇḍikokhāchchhaṇa.² Disciples of Khaṇḍika were known as Khāṇḍikeya.

### 7. Aukheya Brāhmana

According to Charaṇa-vyūha, Aukheya is also a recension of Yajurveda. It is referred to in Bhāshika-sūtra.

#### 8. Hāridravika Brāhmaņa

Harīdravīs followed a recension of Yajurveda according to Charaṇa-vyūha. Sāyaṇa in his commentary on Rigveda quotes from a brāhmaṇa of this recension: Svarabhānumāyayā sūryasyāvrittirhāridravike samāmnātā. Nirukta also quotes this brāhmaṇa: Yad arodīt tad rudrasya rudratvam' iti hāridravikam. Durgāchārya writes: Hāridravo nāma maitrāyaṇīyānām śākhābhedah. Patañjali refers to Hāridravikas in his Mahābhāshya: Hāridraviṇah Taumburaviṇah

<sup>।</sup> तत्र तैत्तिरीयकानाम द्विभेदा भवन्ति । औखेया: खाण्डिकेयाश्चेति, Charanavyuha

<sup>2</sup> तित्तिरिवरतन्तु खण्डिकोखाच्छण, 4.3.102

<sup>3 1.4·12,</sup> p. 60, edited by Schroeder

<sup>4 2.112</sup> 

<sup>5</sup> तेपां चरकाणां मध्ये खाण्डिकयौद्यानां ब्राह्मणे चत्वारः स्वरः....., 3.26

<sup>6</sup> Ibid

<sup>7</sup> स्वरभानुमायया सूर्यस्यावृत्तिर्हारिद्वविके समाम्नाता, 5.40.8, p. 538, Vol. 2, VSM, Poona, 1936

<sup>8 &#</sup>x27;यद्, अरोदीत् तद् रुद्रस्य रुद्रत्वम्' इति हारिद्रविकम्, 10.5

<sup>9</sup> हारिदवीनाम मुत्रायणीयानां शासाभेदः p. 960

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Bhāllavinah.<sup>1</sup> Jayāditya also writes : Haridruņā proktamadhīyate hāridraviņah.<sup>2</sup>

#### 9. Tumburu Brāhmaņa

Tumburu as a recension is both related to Yajurveda and Sāmaveda. Its brāhmaņa is mentioned in the Mahābhāshya as: hāridraviņah taumbaraviņah bhāllavinah.

### 10. Ahvaraka Brāhmaņa

Ahvarakas are a sub-division of the Charakas according to Charana-vyūha. Svaras of the Ahvarakas are mentioned in Taittiriya Prātišākhya. A hymn of Ahvaraka recension is quoted by Yādava Prakāša in his commentary on Pimgala-sūtra: Devastvā savitā madhupāmktām Sphītyeva naśvarah.5 Durgāchārya viśvacharshanīh. commentary on Nirukta also refers to it: Uktam chāhvarakāṇāmbrāhmaņaspatyābhiragnimupatishthet iti. This reading is not available in the extant brāhmaņa works. It is quoted in Sampradāyapaddhati which is not published, so far, and forms part as a manuscript of the Punjab University Library, Lahore. Sobhākara in his commentary on Nāradīya Šikśā quotes it: Kathakalāpapravitteshu taittirīyāhvarakeshu cha.8 Karnika-Gomī in his commetary on Dharmakīrti's Pramāņa-vārttika writes: Idānīmapi kānichid ā hu ra ka prabhritīni śākhāntarāņi viralādhyetrikāņi. Āhuraka here refers to Ahvaraka. A reference in Sarasvati-kanihābhranam: apaharttāra āhvarakāh śrāddhe siddhamannam,10 with a variant reading is available in Kāśikā

2 हरिद्रणा प्रोक्तमधीयते हारिद्रविणः, 4.3.104

<sup>1</sup> हारिद्रविणः तौम्बुरविणः भाल्लविनः, 4.2.104, vārttika, 19

<sup>2</sup> हारद्वण त्रास्त्रवाचा हार्त्याम् । 4.2.104, vārttika, 19 4 23.16

<sup>5</sup> देवस्त्वा सविता मघूपाङ्कतां विश्वचर्षणी: । स्फीत्येव नश्वरः, 3.15

<sup>6</sup> उक्तं चाह्वरकाणाम् नाह्मणस्पत्याभिरग्निमुपतिष्ठेत इति, 3.31, p. 286

<sup>7</sup> No. 2606, leaf 17 b, line 6

<sup>8</sup> कठकलापप्रवृतेष तैत्तिरीयाह्नरकेषु च, p. 397
9 इदानीमपि कानिचिद् ग्रा हू र क प्रमृतीनि शाखान्तराणि विरलाध्येतृकाणि, p. 596

<sup>10</sup> अपहर्तार आहुरकाः श्राद्ध सिद्धमन्नम् 1.4.189, p. 171

also: annamapahartārah āhvarakāh bhavanti śrāddhe siddhe.1

## 11. Kankati Brāhmana

Kankati as a recension is referred to in the word Kānkatāh in the Mahābhāshya: Krauḍāh kānkatāh maudah paippalādah.<sup>2</sup> The Veda to which this recension was related is not determined, so far. This brāhmaṇa is referred to in Apastamba-śrauta-sūtra: Nāvidviśāṇayoh samsavo vidyata iti kankati brāhmaṇam bhavati.<sup>3</sup> This reading is not traceable in the available brāhmaṇas.

## 12. Chhāgaleya Brāhmana

Disciples of Chhagali rishi were known as Chhāgaleya. Chhāgaleya is a division of the Taittiriyas according to Charaṇa - vyūha. Pāṇini writes: Chhagalino ḍhinuk. Jayāditya, in his commentary on the same, writes: Chhagalinā proktamadhīyate chhāgaleyinah. In Śākaṭāyana - vyākaraṇa—Chhāgala ātreyah chhāgaliranyah—is with reference to this context.

A reference in Baudhāyana - śrauta - sūtra : nāvidvishāṇayoh samsavo vidyata iti chhāgaleya brāhmaṇam bhavatītyāñjīgavih is quoted as from Kankati Brāhmaṇa in Āpastamba - śrauta - sūtra. Skanda Svāmī in his commentary on the Rigueda refers to Chhāgaleya Brāhmaṇa: Evam hi Chhāgaleyinām śrutau prayogah - dakshiṇena hastena devānasrijat. Chhāgaleya - śrauta - sūtra is referred to in Śāmkhāyana - śrauta - sūtra: Evam Chhāgaleyinām sūtra evoha īdrišah paṭhitah.

<sup>1</sup> अन्नमपहत्तीरः आह्वरकाः भवन्ति श्राद्धे सिद्धे, 3.2.135

<sup>2</sup> क्रीडा: काङ्कता: मौदा: पैप्पलादा:, 4.2.66

<sup>3 &#</sup>x27;नाविद्विशाणयोः संसवो विद्यत' इति कङ्कृति ब्राह्मणम् भवति, 14.20.4

<sup>4</sup> छगलिनो ढिनुक्, 4.3.104, 4.3.109

<sup>5</sup> छगलिना प्रोक्तमधीयते छागलेयिनः, ibid

<sup>6</sup> छागल आत्रेय: । छागलिरन्य:, 2.4.47, p. 202

<sup>7</sup> नाविद्विषाणयोः संसवो विद्यत इति छागलेयब्राह्मणं भवतीत्याञ्जीगविः, 23.5, p. 156, Vol. 3

<sup>8</sup> एवं हि छागलेयिना श्रुतौ प्रयोगः —दक्षिणेन हस्तेन देवानसूजत्, 1,37,11, p. 297, Vol. I

<sup>9</sup> एवं छागलेयिनां सूत्र, एवोह ईद्शः पितः, 6.1.7, Vol.2,

Brāhmaņas of the Sāmaveda

#### 1. Bhāllavī Brāhmaņa

Bhāllavī was one of the six disciples of Lāngalī. Bhāllavī recension had once its brāhmaṇa. Baudhāyana - dharma - sūtra refers to a gāthā of the Bhāllavīs: Athāpya atra bhāllavino gāthāmudāharanti.¹ A śruti of Bhāllavī recension is available in Sureśvara's Bṛihadāraṇyaka Upanishad:²

Atah samnyasya karmāņi sarvāņyātmāvabodhatah, hatvā avidyām dhiyaiveyāttadvishņoh paramam padam. 219. Iti bhāllaviśākhāyām śrutivākyamadhīyate. 220.

Brihaddevatā also has corroborative evidence:3

- (a) esha eva parāmṛishṭo bhāllavibrāhmaṇedvṛichah, nidānasamjñake granthe chhandogānāmitiśrutih.
- (b) Tasmādye adyāpi vāsishthāh sadasyāh syustatkarhichit, Arhayeddakshiṇābhistān bhāllaveyi śrutistviyam.

Nidāna - sūtra has a similar passage. Bhāllavīs had their Upanishads as well. A principle of Bhāllavīs is narrated in Jaiminīya Upanishad Brāhmaṇa: bhūtiriti bhāllavinah. Prāṇam vā anuprajāh paśavo bhavanti. Sa ya evametam bhūtirityupāste bhavatyeva prāṇena prajayā paśubhih. The Bhāllavī recension had been expounded

<sup>1</sup> अथाप्यऽत्र भाल्लविनो गाथामुदाहरन्ति, 1.1.12

<sup>2</sup> अतः संन्यस्य कर्माणि सर्वाण्यात्मावबोघतः । हत्वाऽविद्यां घियैवेयात्तिद्विष्णोः परमं पदम् ।।219।। इति भाल्लविशाखायां श्रुतिवाक्यमधीयते ।।220।।

<sup>3</sup> a एष एव परामृष्टो भाल्लिव ब्राह्मणेद्वृत्तः । निदानसंज्ञके प्रन्थे छन्दोगानामितिस्रुतिः ।। 5.23

b तस्माद्ये अद्यापि वासिष्ठाः सदस्याः स्युस्तत्किहिचित् । अर्हयेदक्षिणाभिस्तान् भाल्लवेयी श्रुतिस्त्वियम् ॥ 5.159

<sup>4</sup> भूतिरिति भाल्लविनः । प्राणं वा अनुप्रजाः पश्चवो भवन्ति । स य एवमेतं भूतिरित्युपासते भवत्येव प्राणेन प्रज्ञया पश्चिमः । 2.4.7, Ramadeva, Lahore, 1921

simultaneously with the Jaimintya Upanishad Brāhmaņa or slightly earlier.

Āshāḍa Bhāllaveya¹ and Indradyumna Bhāllaveya² are mentioned in the Jaiminīya Brāhmaṇa.

Bhāllavīs are mentioned in the *Mahābhāshya*: Hāridraviņah Taumburaviņah Bhāllavinah.<sup>3</sup> Jayāditya also mentions Bhallavīs:

- (a) Brāhmanāni khalvapi Tāmdinah. Bhāllavinah. 4.2.66
- (b) Brāhmaneshu tāvat Bhāllavinah. 4.3. 105

Bhāllavī Brāhmaṇa is quoted in Drāhyāyaṇa - śrauta - sūtra: Tathā cha bhāllavibrāhmaṇam bhavati - yo anupagītam samādatte....... tasmādapyupageyam. This reading is not traceable in the extant brāhmaṇas. This brāhmaṇa is referred to in Apastamba - śrauta - sūtra: Atha bhāllavikam. Its name is mentioned in Upagrantha - sūtra by Kātyāyana. Bhāllavī Brāhmaṇa is oft referred to in Nidāna - sūtra:

- (a) Eshā rathantaraprishthe agriyavatī brihatprishthe agriyavad bārhatam rūpamupavadrāthantaramupavatī rathantare agriyavatī brihatīti cha bhāllavinām.8
  - (b) Tatra goāyusho arddhe chaturichasthe kurvanti bhāllavinah.9
  - (c) Te khalu śaśvad bhāllavina āgneyīm pāvamānimuddharanti.10
  - (d) Te khalu śaśvadbhāllavino......11

<sup>1 3.156 2 1.271</sup> 

<sup>3</sup> हारिद्रविण: तौम्बुरविण: भाल्लविन: । 4.2.104, vārttika 19

<sup>4</sup> a ब्राह्मणानि खल्वपि—ताण्डिनः । भाल्लिवनः । 4.2.66

b ब्राह्मणेषु तावत्—भाल्लविन: । 4.3.105

<sup>5</sup> तथा च भाल्लेविब्राह्मणं भवति-योऽनुपगीतं समादत्ते.....तस्मादप्युपगेयम्, 3.4.2

<sup>6</sup> अथ भाल्लविकम्, 21.16.15 7 1.10

<sup>8</sup> एषा रथन्तरपृष्ठे ऽग्नियवती बृहत्पृष्ठे ऽग्नियवद् बाहेतं रूपमुपवद्रायन्तरमुपवती—र्यन्तरेऽग्नियवती बहतीति च भाल्लविनाम, 46.9-10

<sup>9</sup> तत्र गोआयुषोऽद्धें चतुऋचस्थे कुर्वन्ति भाल्लविनः, 99.1

<sup>10</sup> ते खलु शश्वद् भाल्लविन आग्नेयीं पावमानीमुद्धरिन्त, 120.24

(e) Te khalu sasvadbhāllavinah stotriyāt pratipadah kurvanti yathāsthānamevānurūpān.<sup>1</sup>

Samkara in his commentary on Vedānta - sūtra refers to it: Tadyatha bhāllavinām - kuśā vānaspatyāh stha tā mā pāta.....² Another reference is available in Nārada - śikśā: Dvitīya prathamāvetau tāmdibhāllavinām svarau. Tathā śatapathāvetau svarau vājasneyinām.³ Bhāshika - sūtra also refers to it: Satapathavattāmdi- bhāllavinām brāhmaṇasvarah.⁴

Viśvarūpāchārya in Bālakrīda refers to the gāthā quoted in Baudhāyana - dharma - sūtra:

Evam hi bhāllavinām gāthā—yatah paśchāt sindhurviharaṇī sūryasyodayanam pura iti. Another reference in Bālakrīdā is: Nābhrātrīmupayachchhet tattokam hyasya bhavati'ti bhāllavinām śruteh.

Bhāllavīs are mentioned in the *Tāmdya Brāhmaṇa*: Tāmetām-bhāllavaya upāsate tasmātte pratigrihṇantah parivarttānna chyavante. Rudradatta writes about this brāhmaṇa. Ānandatīrtha in his *Vishņutattvanirṇaya* refers to a *Bhāllaveya - śruti.* Venkaṭa Mādhava has also referred to this brāhmaṇa.

### 2. Kālabavī Brāhmaņa

Kālabavī is a recension of the Sāmaveda. References to its kalpa, nidāna and samhitā are not yet available; but brāhmana of this recension is referred to in a few works. It is written in Apastamba-

<sup>1</sup> ते खलु शश्वद्भाल्लविनः स्तोत्रियात् प्रतिपदः कुर्वन्ति यथास्थानमेवानुरूपान्, 80.7-8

<sup>2</sup> तद्यथा भाल्लविनाम् — कुशा वानस्पत्याः स्थ ता मा पात ............3.3.26, p. 401

<sup>3</sup> द्वितीय प्रथमावेती ताण्डिभाल्लविनां स्वरी । तथा शतपथावेती स्वरी वाजसनेयिनाम्, 1.13, p.398

<sup>4</sup> शतपयवत्ताण्डिभाल्लविनां ब्राह्मणस्वरः, 3.15

<sup>5</sup> एवं हि भाल्लविनां गाथा—'यतः पश्चात् सिन्ध्विहरणी सूर्यस्योदयनं पुर' इति, 1.2, p.8, Vol.1

<sup>6 &#</sup>x27;नाभात्रीमुपयच्छेत् तत्तोकं ह्यस्य भवती'ति भाल्लविनां श्रुते:, 1.53, p. 61, ibid

<sup>7</sup> तामेताम्भाल्लवय उपासते तस्मात्ते प्रतिगृह्णन्तः परिवर्त्तान्न च्यवन्ते, 2.2.4

<sup>8 21.16.15 9</sup> Back of leaf 4

śrauta - sūtra: Ekādaśaikādaśinīh prāchīh samminvanttīti kālabavībrāhmaṇam bhavati.1 This passage is not available in the extant brāhmanas.

Kālabavī Brāhmaņa is quoted in Upagrantha-sūtra.2 Rudradatta writes the details of this reference: Yathā-taduktamupagranthakāreņa - abhivyuchchhedityeva śātyāyanibrāhmaņam bhavati. Tathā bhāllavinām tathā kālabavinām.....3

Kālabavi Brāhmaņa is related to the Sāmaveda according to Pushpa - sūtra. This brāhmana is quoted in the Nidāna - sūtra:

- (a) Chaturastrichaikarchān vyatyāsena kālabavinah.5
- (b) Atha kālabavino yathāsamāmnāyameva kurvanti.6
- (c) Athāpi kālabavino vyūhenādišanti.7

#### Rauruki Brāhmana 3.

Rauruki Brāhmana is related to the Sāmaveda. References to this brahmana are available. It is referred to in Gobbila - gribya - sūtra: Athāpi raurukibrāhmaņam bhavati - Kumārān ha sma vai mātarah pāyayamānā āhuh śakvarīņām putrakā vratam pārayishnavo bhavate iti.8 This passage is not available in the extant brahmanas.

Sāyana in his commentary on the Tāmdya Brāhmana writes: sūtrakārena raurukiśākhok tāni yajūmshi.9 Once Adhvanamiti,

एकादशैकादशिनी: प्राची: संमिन्वन्तीति कालविवब्राह्मणं भवति, 20.9.9

<sup>2 1.10</sup> 

<sup>3</sup> यथा तद्क्तमुपप्रन्थकारेण-अभिब्युच्छेदित्येव शाटचायनिब्राह्मणं भवति । तथा भाल्लविनां तथा कालबविनां...... 14.23.14

<sup>4 8.8,</sup> p. 186

<sup>5</sup> चतुरस्तृचैकर्चान् व्यत्यासेन कालबविन:, 99.2

<sup>6</sup> अथ कालबिवनो यथासमाम्नायमेव कुर्वन्ति, 102.14

<sup>7</sup> अथापि कालबविनो ब्यूहेनादिशन्ति, 171.16

अथापि रौरुकिबाह्मणं भवति कुमारान् ह स्म वै मातरः पाययमाना आहुः शक्वरीणाम् पुत्रका व्रत पार्यिष्णवो भवते इति, 3.2.6, p. 525

<sup>9</sup> अध्वनमिति, सूत्रकारेण रौधिकशाखोक्तानि यजूंषि, 1.4.1

Rauruki Brāhmaņa, was available.

Dhanvina in his commentary on *Drāhyāyaṇa - śrauta - sūtra* writes: Raurukiņo nāma kechichchhākhinah tairadhītāni yajūmshi raurukīņi tāni yadi kuryuh tathā prathamam adhvanām iti ādityopasthānamiti. He further writes: Pātamāgneyo raudreṇāmikena iti mantraśesho asmākam raurikāṇām cha samāna ityarthah.

Agni Svāmī writes in Lātyāyana - śrauta - sūtra: Raurukīņi chet kuryurādityam prathamamupatishtherannadhvanāmiti.3

# 4. Śātyāyana Brāhmaņa

Śāţyāyana Brāhmaṇa has been profusely reproduced. It appears to have been a very useful work. Jayāditya refers to this brāhmaṇa. Oertel<sup>4</sup> in his article has carefully collected references to this brāhmaṇa in literature:

- (a) Śāţyāyaninām 'śvetāśvo haritanīlo asītyādi'5
- (b) Tathā Śāṭyāyaninah paṭhanti—'Tasya putrā dāyamupayanti suhṛidah sādhukṛityām dvishantah pāpakṛityām iti.6
  - (c) Śāţyāyanināmaudumbarāh kuśāh.7
- (d) Trayodaśarātramahatavāsā yajamānah.....iti Śāṭyāyanibrāhmaṇam hhavati.<sup>8</sup>

<sup>1 &#</sup>x27;रौरुकिणो नाम केचिच्छाखिनः तैरघीतानि यजूंषि रौरुकीणि तानि यदि कुर्युः तथा प्रथमम् अध्वनाम्' इति आदित्योपस्थानमिति, 4.3.1

<sup>2</sup> पातमाग्नेयो रोद्रेणामिकेन इति मन्त्रशेषो अस्माकं रौरिकाणां च समान इत्यर्थः, 4.3.9

<sup>3</sup> रौक्कीणि चेत् कुर्यु रादित्यं प्रथममुपतिष्ठेरन्नघ्वनामिति, 2.3.1, p. 127

<sup>4</sup> JAOS, Vol. XVIII, p. 15, 1897

<sup>5</sup> शाटचायनिनां—श्वेताश्वो हरितनीलोऽसीत्यादि:, 3.3.25, Vedānta Sūtra, commentary by Samkara

<sup>6</sup> तथा शाटघायनिन: पठन्ति—'तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्याम्' इति, 3.3.26-27; 4.1.16-17, ibid

<sup>7</sup> शाट्यायनिनामौदुम्बुराः कुशाः, 3.3.26, ibid

<sup>8</sup> त्रयोदशरात्रमहतवासा यजमान:......इति शाटचायनिब्राह्मणं भवति, prasna 5, kaṇḍikā 23, sūtra 3, p. 286

#### THE LOST BRAHMANAS

- (e) Kāmam śūdreņa sambhāshet yah pāpena karmaņānabhilakshitah syāditi Śāţyāyanakam.1
- (f) 'Abhivadati nābhivādayate apyāchāryam śvaśuram rājānam' iti Śāţyāyanakam.2
- (g) Rudradatta in his commentary quotes Sātyāyana Brāhmana on the basis of Upagrantha - sūtra: Taduktam Upagranthakārena - abhivyuchchhedityeva Sāṭyāyanibrāhmaṇam bhavati.3 A similar reading is available in Upagranthasūtra: Abhivyuchchhed iti tva eva Sātyāyanibrāhmanam.4
- (h) Pratyāśrāvayedāgnidhra utkaradeśe tishthan sphyamidhmasamnahanānītyādāya dakshināmukha iti Śātyāyanakam.5
  - (i) Ubhāv (anadvāhāv) iti Śāṭyāyanakam vijñāyate.6
- (i) Tathā satām Śāṭyāyaninah shadahavibhaktīranukalpayanti.7 Agni Syāmī writes in his commentary: Tathā satānteshāmabhiplavasvarasāmnām jyotishtomamantre kalpamānānāmsamyogāya Śāṭyāyanakam brāhmaṇamadhīyate.8
- (k) Śāṭyāyanena spashṭamāmnātām, Irma iva vā eshā hotrāṇām yadchchhyadchchhāvākamanuruntishtheterma iva tushtuvānāh syuriti. traikakubham brahmasāma bhavatyudvasīyamachchhāvākasāmeti.9
- (l) Ata eva Śāţyāyanakam yadabhyavarttanta tadabhīvarttasyābhīvarttatvamiti.10

2 'अभिवदति नाभिवादयते ऽप्याचार्यं भवशुरं राजानम्' इति शाट्यायनकम्, 10.12.14, ASS

3 तदुक्तं उपग्रन्थकारेण-अभिव्युच्छेदित्येव शाटचायनिव्राह्मणं भवति, 14.23.14, ibid

4 ऑमब्युच्छेदित्येव इति त्व एवं शाटचायनित्राह्मणं, 1 10

5 प्रत्याश्वावयेदाग्नीघ्र उत्करदेशे तिष्ठन् सक्यमिष्मसम्नहनानीत्यादाय दक्षिणामुख इति शाटघायनकम्, 1.4.3, p. 20, Aśvalāyana śrautā-śūtra

6 उभाव् (अनड्वाहाव्) इति शाटचायनकम् विज्ञायते, 1.2.4, Lātyāyana-śrauta-śūtra

7 तथा सतां शाटचायनिनः षडहविभक्तीरनुकल्पयन्ति, 4.5.18, ibid

8 तथा सतान्तेषामभिष्लवस्वरसाम्नाम् ज्योतिष्टोमतन्त्रे कल्पमानानाम्संयोगाय शाटचायनकम ब्राह्मणमधीयते।

9 शाटधायनेन स्पष्टमाम्नातं, ईमं इव वा एषा होत्राणां यदच्छावाको यदच्छावाकमनुरुन्तिष्ठेतेमं इव तुष्टुवानाः स्युरिति । तस्य त्र ककुभम् ब्रह्मसाम भवत्युद्वशीयमच्छावाकसामेति, 4.2.10, p. 100, Vol. I, TMB

10 अतएव शाटचायुनकं यदम्यवर्त्तन्त तदभीवर्त्तस्याभीवर्त्तत्विमिति, 4.3.2, p. 104, ibid

<sup>1</sup> कामम शूद्रेण सम्भाषेत यः पापेन कर्मणानिभलक्षितः स्यादिति शाटचायनकम्, 10.1.2.13, ibid; Yājnikadeva in his Kātyāyana Śrauta sūtra quotes a similar reading

- (m) Etadeva Sātyāyanamunibhirvispashtamāmnātam, tadāhuh stoma kṛitkartumiva vā.....tatra stomā yanti' iti.1
  - (n) Nanu Śatyayanakadishu anushtupsu bhasam karyamiti driśyate.....2
- (o) Tathā cha Śātyāyanibhih subrahmanyāmantraikadeśavyākhyānarūpam brāhmaņamevamāmnāyate.....3
- (p) Sāyana quotes a reading from Śāţyāyana Brāhmana: Atra Śāţyāyanina itihasamachakshate......4 Venkata Madhava has reproduced the original reading in his commentary: Atra Śatyayanakam-dadhyam ha va ātharvaņastejasvī brahmavarchasyāsa.5 This is the reading in the Sāmaveda also.6
- (q) Tathā cha Sātyāyanakam—Etānyeva pancha jyotīmshi..... vidyudapsu' iti.7
- (r) Tam putroktam vasishthah samāpayateti Śātyāyanakam vasishthasyaiva hataputrasyārshamiti Tāmdakam iti.8
- Satyayanakam-Trayah krinvanti bhuvaneshu reta (s) Tathā cha ityāgnih prithivyām retah krinoti.....ushasam sachate' iti.9
  - (t) The story of Apālā in Sātyāyana Brāhmana is referred to by Sāyana:

<sup>4 5.14,</sup> p. 116, ibid, 1 एतदेव शाटचायनमूनिभिविस्पष्टमाम्नातं, तदाहुः स्तोम कृत्कर्तुं मिव वा.....तत्र स्तोमा यन्ति इति,

ननु शाटचायनकादिष् अनुष्टुप्सु भासं कार्यमिति दृश्यते, 4.6.23, p. 123, ibid

तथा च शाटचायनिभिः सुब्रह्मण्यामन्त्रै कदेशध्याख्यानरूपं ब्राह्मणेवमाम्नायते....., 1.51.13, p. 361, Vol. 1, Rigveda, VSM, Poona

<sup>4</sup> अत्र शाटचायनिन इतिहासमाचक्षते, 1.84.13, p. 523, ibid

<sup>5</sup> अत्र शाटचायनकम-दघ्यङ ह वा आथर्वणस्तेजस्वी ब्रह्मवर्चस्यास, 1.84.14, p. 414, Rigveda, commentary by Venkata Mādhava

<sup>6</sup> p. 400, Vol.1

<sup>7</sup> तथा च शाटचायनकम्—'एतान्येव पंच ज्योतींषि.....विद्युदप्सु' इति, 1.105.10, p. 645, Vol. 1, VSM

<sup>8</sup> तं पुत्रोक्तं वसिष्ठः समापयतेति शाटचायनकं वसिष्ठस्यैव हतपुत्रस्यार्षमिति ताण्डकम् इति, 7.32, Introduction, p. 340, Vol. 3, ibid

<sup>9</sup> तथा च शाटघायनकं — 'त्रयः कृण्वन्ति मुवनेषुं रेत इत्याग्निः पृथिव्यां रेतः कृणोति ...... उषसं सचते' इति, 7.33.7, p. 350, ibid

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- (1) Esho arthah Sāṭyāyanakabrāhmaṇe spashṭamabhihitah 'Sātīrthamabhyavayantī.....1
- (2) Uktārthah Sāṭyāyanakabrāhmaņe spashṭambhyadhāyi—Purā mām sarvayarchāpālā......2
- (3) Esho arthah Śāṭyāyanake prapanchenoktah 'Tāmabravīdapāle kim kāmayasīti.....3:
- (4) Šātyāyanakabrāhmaņe spashṭamabhihitah 'Tām khe rathasthāt-yabṛihatsā.....4
- (v) Tathā cha Sāṭyāyanakam—Atha ha vai....................... Sāyaṇa in hīs commentary on Sāmaveda has a sīmilar reading.8
  - (w) Tatra Śātyāyanakam—Kutsaścha luśaśchendram vyahvyetām.....9
- (x) The story of Asamātī in Sāṭyāyana Brāhmaṇa is referred to by Sāyaṇa and Venkaṭa Mādhava:
  - (1) Atroktākhyāne Śāţyāyanakam—Asamātim rāthapraushtham.....10
- (2) Atra Śeshe Śāṭyāyanakam—'Athāgnim dvaipadena sūktenāstuvan......Iti.11

<sup>1</sup> एषोऽर्थः शाटचायनकब्राह्मणे स्पष्टमभिह्तिः—'सा तीर्थमभ्यवयन्ती....., 8.91.1, p. 904, ibid

<sup>2</sup> उक्तार्थः शाटचायनकब्राह्मणे स्पष्टमम्यघायि — 'पुरा मां सर्वयर्चापाला....., 8.91.3, p. 905, ibid

<sup>3</sup> एषोऽर्थः शाटचायनके प्रपञ्चेनोक्तः—'तामब्रवीदपाले कि कामयसीति....., 8.91.5, ibid

<sup>4</sup> शाटचायनकब्राह्मणे स्पष्टमभिहित:—'तां खे रथस्थात्यबृहत्सा....., 8.91.7, p. 906 ibid

<sup>5</sup> एषोऽर्थ: शाटचायनकन्नाह्मणे प्रतिपादित:—इन्द्रो वांसुरान् हत्वा....., 8.95.7, p. 928, ibid

<sup>·6</sup> p. 716, Vol. 1

<sup>7</sup> तथा च शाटघायनकम्—अथ ह वै ....., 9.58.3, p. 73, Vol. 4, VSM

<sup>8</sup> p. 19, Vol. IV

<sup>9</sup> तत्र शांटचायनकं - कुत्सश्च लुशश्चेन्द्रं व्यह्वचेताम् ....., 10.38.5, p. 408, Vol. IV

<sup>10</sup> अत्रोक्ताल्याने शाटचायनकम् असमातिम् रायप्रोष्ठम् ....., 10.57.1

<sup>11</sup> अत्र शेषे शाटचायुनकम् — अथाग्नि द्वैपदेन सुक्तेनास्तुवन् ..... इति, 10.67.7,

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- (y) Atra Sāṭyāyanina itihāsamāchakshate...... 1 The story of Trita is narrated in it.

Śāiyāyana Brāhmaņa is also quoted as:

- (a) Kautsāya tu kimchitkam devamiti Sātyāyanibrāhmaņam.3
- (b) Api girim dhāveyuriti Śāṭyāyanibrāhmaṇam.4
- (c) Āgneyīm agnishtuto niruktām anirukteshu vaiśvadevīm vaiśvadeve.5
- (d) Yā evāgnihotre devatāstā aupāsane ya evāhitāgnerdharmah sa eva dharmo ya evāhitāgnerlokah sa evaupāsanikasyeti Śāṭyāyanibrāhmaṇam bhavati.6
  - (e) Ko nāmāsya, asau nāmāsmi iti Sāṭyāyanakam.7
  - (f) Nānuktāyām sāvitryām prāśniyāt.....iti Śāṭyāyanakam.8
  - (g) Atra Sāṭyāyanakam—Atha maidhātitham....ityāhvayantīti.9
  - (h) Atra Sātyāyanakam—'Vrishanasvasya mena iti.10
  - (i) 'Pajro vā āngirasah paśukāmastapo atapyat' iti cha Śāṭyāyanakam.11

3 कीत्साय तु किचित्कं देविमिति शाटचायनिब्राह्मणम्, 2.1, Upagrantha - sūtra

4 अपि गिरिम् धावेयूरिति शाटचायनिवाह्मणम्, ibid

5 आग्नेयीं अग्निष्टुतों निरुक्तां अनिरुक्ते षु वैश्वेदेवीं वैश्वदेवे, 8.2, ibid

6 या एवाग्निहोत्रे देवतास्ता औपासने य एवाहिताग्नेघंमं: स एव धर्मो य एवाहिताग्नेलोंक: स एवीपासनिकस्येति शाटचायनित्राह्मणं भवित, 3.18, p. 86, Bhāradvāja - grihya - sūtra Salomons, H. J. W, Leyden, 1913

7 को नामास्य, असौ नामास्मि इति शाटचायनकम्, 2.5.25, p. 43, Baudhāyana - grihya -

8 नानुक्तायाम् सावित्र्याम् प्राश्नियात् .......इति शाटचायनकम्, 2.5.43, p. 45, ibid

9 अत्र शाटचायनकम् अथ मैघातियं......इत्याह्मयन्तीति, 1.51.1, p. 248, Vol. I, Rigveda commentary by Venkata Mādhava

10 अत्र शाटचायनकम्—'वृषणश्वस्य मेन इति, 1.51.13, p. 254, Vol. 1, ibid and Sāyaṇa

11 'पच्चो वाडऽङ्गिरसः पशुकामस्तपोऽतप्यत्' इति च शाटचायनकम्, 1.51.14, p. 255, ibid

<sup>1</sup> अत्र शाटचायनिन इतिहासमाचक्षते....., 1.105, Introduction Vol. 1, p. 640, Rigveda, VSM

<sup>2</sup> शाटचायनब्राह्मणोक्त इतिहास इहोच्यते। राजा त्र वृष्ण ऐक्ष्वाक:....., 5.2.1, p. 724, Vol. 2, ibid and commentary by Venkata Mādhava

(j) Atra Sāṭyāyanakam. Tasyaisha ślokah—
 'Na tā anyah pratarati nainā vishnātumarhati.

Vahanti asmai sarvato madhu kshīram ghritam dadhi 'Shatsahasrānyambaya iti.1

- (k) Tathā cha Śāṭyāyanakam ekavimso vishuvānbhavati.2
- (1) Tatra Śāṭyāyanakam ' Rishyāsa Indra.....3
- (m) Adhyāsyāmekachau, ada ekasyām prathamāyām adastisrishu parāsu, adastisrishu pūrvāsu, ado adhyāsyāyāmiti Śāţyāyaninah.4
- (n) Kātyāyana in his Riksarvānukramaņī refers to the story of Šakti and Vasishṭha: Tam putroktam Vasishṭhah samāpayat iti Šāṭyāyanakam.<sup>5</sup> Sāyaṇa has also referred to it.<sup>6</sup> Venkaṭa Mādhava narrates its original form.<sup>7</sup>
  - (o) In the Rigveda reference to this brahmana is common:
- (1) Yadvai purushasya vittam tadbhadram grihā bhadram prajābhadram pašavo bhadram iti.8
- (2) Tathā cha Śāṭyāyanakam 'Annādinīm te.....anvavindah īti.9
  - (3) Tathā cha Śāṭyāyanakam 'Sima iti vai śreshṭhamāchakshate' iti 10

1 अत्र शाटचानकम् । तस्यैष श्लोकः---

'न ता अन्यः प्रतरित नैना विष्णातुमहिति। वहन्ति अस्मै सर्वतो मधु क्षीरं घृतं दिध'।।

षट्सहस्राण्यम्बय इति, 1.23.16, p. 94, ibid

2 तथा च शाटचायनकं एकविशो विषुवान्भवति....., 4.6.5, p. 119, TMB

3 तत्र शाटचायनकं 'ऋष्यास इन्द्र....., 5.4.14, p. 152, ibid

- 4 अध्यास्यायामेकचौ, अद एकस्यां प्रथमायाम् अदस्तिसृषु परासु, अदस्तिसृषु पूर्वासु, अदोऽध्यास्याया-मिति शाटचायनिनः, 99.3.4, Vidāna - sūtra
- 5ं तं पुत्रोक्तं वसिष्ठः समापयत इति शाटचायनकम्।

6 Introduction to 7.32, Rigveda, VSM

7 7.32.26, p. 2373, Vol.5

- 8 यद पुरुषस्य वित्तं तद्भद्र गृहा भद्रम् प्रजाभद्र पशवी भन्नं इति, 1.1.6, p. 38, Vol. 1, Rigveda, VSM
- 9 तथा च शाटचायनकम् 'अन्नादिनीं ते......अन्वविन्दः' इति, 1.62.3, p. 424, Vol. 1, ibid
- 10 तथा च शाटचीयनकम् 'सिम इति वै श्रेष्टमाचक्षते' इति, 1.102.6, p. 627, ibid

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- (4) Venkața Mādhava refers to the story of Chyavana : Atra Śāṭyāya-nakam 'Chyavano vai bhārgavo'.....ayam mama patiriti.1
- - (6) Atra Sāṭyāyanakam Kaṇvo vai nārshado......3
  - (7) Atra Śāṭyāyanakam 'Kutso ha vā aurava indrasyo......4
  - (8) Atra Śāṭyāyanakam Rishayo ha vāi.......5

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- (9) Venkaţa Mādhava writes in the introduction to the sixth ashţaka:

  Atra Śāţyāyanakam—Sā kukadabravīd balishṭhā vā ahamasmīti........6
  - (10) Atra Śāţyāyanakam—Katame te Vasava ityagniścha prithivi cha.....7
  - (11) Atra Śāţyāyanakam—Atha ha vai paņayo nāmāsurā devānām.....8
  - (12) Karkarih iva mahāvrata ukto vādyavišeshah Šāţyāyanake.9
- (13) Atra Sāṭyāyanakam Sarpih kshīramāmikshām dadhītyetadevopanidadhuh iti. 10
  - (o) Athainam udare vidārya nirāntram.....pūrayati iti.11

<sup>1</sup> अत्र शाटचायनकम् 'च्यवनो वै भागवो'......अयं मम पतिरित्ति, 1.116.10, p. 610, Vol. 1 Venkața - Mādhava

<sup>2</sup> शाटचायनवाजसनेययो । अथच्यवनुवाच.....। वाजसनेयकशाटचायनकयोरुक्तमिति, 1.116.12, p. 720, Vol. 1, Sāyaṇa and Venkaṭa Mādhava, p. 612, Vol. 1

<sup>3</sup> अत्र शाटचायनकम् कण्वो वै नार्षदो....., 1.117.8, p. 624, Vol. 1, Venkața Mādhava

<sup>4</sup> अत्र शाटचायनकम 'कूत्सो ह वा औरव इन्द्रस्यो'......, 4.16.10, p. 1521, Vol. 3, ibid

<sup>5</sup> अत्र शाट्यायनकम् 'ऋषयो ह वै'....., 5.39.2, p. 1756, ibid

<sup>6</sup> अत्र शाट्यायनकम् - सा कुकदब्रवीद् बलिष्ठा वाञ्हमस्मीति....., p. 2658, Vol. 5, ibid

<sup>7</sup> अत्र शाटचायनकम्—'कतमे ते वसव इत्यग्निश्च पृथिवी च....., 10.19, p. 3289, Vol.6, ibid

<sup>8</sup> अत्र शाटचायनकम् — अथ ह वै पणयो नामासुरा देवानां,....., 10.108.7, p. 3759, Vol. 7, ibid

<sup>9</sup> कर्कार: इव महाव्रत उक्तो वाद्यविशेष: शाट्यायनके, 2.43.3, p. 278, Vol. 3, ibid

<sup>10</sup> अत्र शाट्यायनकम्—'सर्पिः क्षीरमामिक्षां दघीत्येतदेवोपनिदघुः इति, 10.108,9, p. 3759, Vol.7, ibid

<sup>11</sup> अर्थनं उदरे विदार्य निरान्त्रम् ..... पूरयति इति, 1.4, Hiranyakesi-Pitra - medha - sutra

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- (p) Atīrtha vai dakshiņānām.....tadāyatanam.1
- (q) Yāvatstobhediti cha Śāţyānakam.2
- (r) Svardriśamprati nirāha.3
- (s) Sukritibhirayamaloko nrimādanamantariksham bhareshvasau.4
- (t) Dvādasam Mādhyandinam savanam trivriti abhitah.5
- (u) Tadvā udgātureva.....pratidadhāti.6
- (v) Haimahā idammadhviti cha Sāţyāyaninām.?
- (w) Indrāya śaṭasahasrāṇyaponnam prajāpatih prāyachchhat tā ambaya iti Śāṭyāyanakam.8
- (x) Somobhidagdhah anyābhiroshadhibhirabhisamsrijyeteti Śāṭyāyani—brāhmaṇam.9
  - (y) Krishnagavam syāditi Śāţyāyanakam.10
  - (z) Iti dvādaśa māsah iti Śāţyāyanakam.11

Śātyāyana Kalpa is referred to in the following:

- (a) Tathā cha Śāṭyāyanakah kalpah......12
- (b) Śāṭyāyanake dvādaśāhadhāraṇam svayamhomājyahomāścha śrutā iti.<sup>13</sup>

2 यावत्स्तोभेदिति च शाट्यायनकम्, 2.9, ibid 3 स्वर्षृ शम्प्रति निराह, 2.9, ibid

4 सुकृतिभिरयमलोको नुमादनमन्तरिक्षं भरेष्वसौ, 3.2, ibid

5 द्वादशं माध्यन्दिनं सवनं त्रिवृति अभित:, 5.9, ibid

6 तद्वा उद्गातुरेव.....प्रतिदधाति, 7.8, ibid

7 हैमहा इदम्मध्विति च शाट्यायनिनाम्, 7.10, ibid

8 इन्द्राय शटसहस्राण्यपोन्नं प्रजापतिः प्रायच्छत् ता अम्बय इति शाट्यायनकम्, p. 33, Vol. 1, Atharvaveda, commentary by Sayana

9 सोमोभिदग्धः अन्याभिरोषधिभिरभिसंसूज्येतेति शाट्यायनित्राह्मणं, 2.8. Upagrantha Sutra

10 कृष्णगवं स्यादिति शाट्याय्नकम्, 1.2, Hiranyakeśi - pitri - medha - sūtra

11 इति द्वादश मासः इति शाट्यायनकम्, 21.16.3-4, ASS

12 तथा च शाट्यायनक: कल्प:, p. 38, Vol. 1, Bāla - kṛīḍā commentary

13 शाट्यायानके द्वादशाहघारणं स्वयंहोमाज्यहोमाश्च श्रुता इति, 6.5, p. 533, Satyāshāḍa-śrauta sūtra, Vaijayanti commentary by Mahādeva

<sup>1</sup> अतीर्थं वै दक्षिणानां .....तदायतनम, 1.8, Anupada - sūtra

#### THE BRAHMANAS

- (c) Gopīnāth Bhaṭṭa in his Jyotsnā commentary on Satyāshāḍa śrauta-sūtra writes : Manushyabhūta pitṛi bhūta devabhutatvabhedena traividhy-amṛitvijām śāṭyāyaninoktam svenaiva karmaṇi karmaṇi vṛitā ye te manushya-bhūtāh pitrādibhirvṛitāsta eva........1
- (d) In Khādira grihya sūtra a Sāṭyāyana kalpa is referred to : evamakaraņe Sāṭyāyaniproktam prāyaśchittam prājāpatyayā yatkusīdamityanena sarvatra vikalpate² and punaścha dhyāhritibhirājyam juhuyāt iti Sāṭyāyani-vidhānam.³
- (e) It is stated in Jaiminiya śrauta bhāshya : evamiha Sāṭyāyanakalpeh.4
  - (f) A lengthy passage is avilable in Aśvalāyana śrauta sūtra.
  - (g) It is also mentioned in Drāhyāyaņa śrauta sūtra.6

# 5. Talavakāra Brāhmaņa

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Was Talavakāra Brāhmaņa separate from Jaiminīya Brāhmaņa. Talavakāra was the disciple of Jaiminī. Jaiminīya Brāhmaņa is at times referred to as Talavakāra Brāhmaṇa. Why the same brāhmaṇa was named after two rishis? Possibly Talavakāra was a recension of the Jaiminīs. However, a few references to a Talavakāra Brāhmaṇa are available; the Jaiminīya Brāhmaṇa does not refer to them:

- (a) Dhanvina in his commentary on Drāhyāyaṇa śrauta sūtra writes: Talavakārastu gāyatrasāmavat.
  - (b) Talavakāra Brāhmaņa is mentioned in the commentary on

<sup>1</sup> मनुष्यभूतिपतृभूतदेवभूतत्वभेदेन त्र विष्यमृत्विजां शाट्यायिननोक्तम्-स्वेनैव कर्मणि कर्मणि वृता ये ते मनुष्यभूताः पित्रादिभिवृ त्तास्त एव....., 10.1, p. 999, ibid

<sup>2</sup> एवमकरणे शाट्यायनिप्रोक्तं प्रायश्चित्तं प्राजापत्यया यत्कुसीदिमित्यनेन सर्वत्र विकल्पते, p. 25, Mysore 1913

<sup>3</sup> पुनश्च घ्याहृतिभिराज्यं जुहुयात् इति शाट्यायनिविधानम्, p. 26, ibid

<sup>4</sup> एविमह शाट्यायनकल्पे, p. 144

<sup>5 1.4.13</sup> 

<sup>6 8.1.18</sup> 

<sup>7</sup> तलवकारस्तु गायत्रसाम्वत्, 6.2.1

#### Brahma - sūtra.1

- (c) Talavakāra Brāhmaņa is quoted in Śruta prakāśikā tīkā.
- (d) Sāyaṇa in his *bhāshya* on the *Aitareya Brāhmaṇa* writes: tathā cha talavakārā āmananti 'dīrghajihvī vā asuryā sā' iti.<sup>3</sup> *Jaiminīya Brāhmaṇa* has almost a similar reading: dīrghajihvī ha vā asury āsa ......<sup>4</sup>
- (e) Sāyaṇa in his bhāshya on Tāmdya brāhmaṇa writes : tathā cha talavakāra brāhmaṇam.<sup>5</sup>

#### Miscellaneous Brāhmanas

Ravages of time have destroyed most of the Vedic literature. Once, each recension had its own brāhmaņa; though the difference amongst them used to be minor. At present, only references to some of the lost brāhmaṇas are available in the literature. At times, their names are merely referred to. Some of the lost brāhmaṇas referred to in literature, now cannot be related to any recension.

### 1. Aruneya Brāhmaņa

Aruņa had a son named Uddālaka. Uddālaka had belonged to the Gautama dynasty and was famous as Uddālaka Āruņī. Uddālaka Āruņī was a disciple of Dhaumya Āyoda who lived during the reign of Pārikshita Janamejaya of Panchāla. Āruņeya is remembered in *Mahābhāshya*: Āruņinah śaṭyāyaninah.

Āruņeya Brāhmaņa is mentioned in Tantra - vārttika.

#### 2. Saulabha Brāhmaṇa

Rigveda possibly had a recension named Sulabha. Sulabhā

<sup>1 1.1.6,</sup> p. 77, Mysore 2 p. 1140

<sup>3</sup> तथा च तलवकारा आमनन्ति—'दीर्घजिह्वी वा असुर्यो सा' इति, 8.22

<sup>4 &#</sup>x27;दीघंजिह्वी ह वा असुयं ' आस....., 1.161

<sup>5</sup> तथा च तलवकारब्राह्मणम्....., 21.11.3, p. 467, Vol. 2

<sup>6</sup> आरुणिन: शाट्यायनिन: 4.2.104, Vārttika 19 7 p. 164.

Maitreyī is mentioned in the Rishi - tarpaņa portion of Śāmkhāyana-grihya - sūtra, Āśvalāyana - grihya - sūtra and Kaushītakī - brāhmaṇa. Was this brāhmaṇa named after this Sulabhā?

Mahābhāshya refers to this brāhmaņa:

- (a) Yājñavalkyāni brāhmaņāni saulabhāni. 4.2.66
- (b) Yājñavalkyāni brāhmaņāni. Saulabhanīti. 4.3.105

Saulabha Brāhmaṇa is mentioned in Kāśikā alongwith Yājñaval-kya and other new brāhmaṇas. Saulabha Brāhmaṇa was expounded by the great sage Sulabhā, born of kshatrīyas, who had a lively discussion with king Janaka of Videha on meta-physics. Was this kshatrīya princess named Maitreyī also? Could it be possible that this brāhmaṇa belongs to Rigueda?

### 3. Sailāli Brāhmaņa

Sailālaka recension is mentioned in Ashṭādhyāyī: Pārāśaryeṇa proktamadhīyate pārāśariṇo bhikshavah. Sailālino naṭāh. Bhikshunaṭa - sūtrayoh iti kim. Pārāśaram. Sailālam. Jayāditya in his Kāśikā also refers to it. 5

Sailālī Brāhmaṇa is referred to in the Apastamba - śrauta - sūtra: Samudro vā esha yadahorātrastasyaite gādhe tīrthe yatsandhih tasmātsandhau hotavyam' iti Śailālī - brāhmaṇa bhavati. Devaṇabhaṭṭa in the Ahnika - kāṇḍa of Smṛiti - chandrikā repeats this quotation of Apastamba - śrauta - sūtra.

Sudarśanāchārya in his Śruta - prakāśika commentary on Śri-

2 2.5

<sup>1 4.9</sup> 

<sup>3 4.2.66</sup> 

<sup>4</sup> पाराशर्येण प्रोक्तमघीयते पाराशिरणो भिक्षवः । शैलालिनो नटाः । भिक्षुनटसूत्रयोः इति किम् । पाराशरम् । शैलालम् । 4.3.110

<sup>5 6.4.114</sup> 

<sup>6 &#</sup>x27;समुद्रो वा एव यदहोरात्रस्तस्यैते गाघे तीर्थे यत्सिन्धः तस्मात्सन्धौ होतव्यम्' इति शैलालीब्राह्मणं भवति, 6.4.7

<sup>7</sup> p. 425

bhāshya refers to a lengthy passage from this brāhmaṇa. He refers to this brāhmaṇa in other places, as well. Was Śailālī a recension of the Rigveda?

#### 4. Parāśara Brāhmana

Parāśara recension is mentioned as of Bāshkala - Charaṇa of the Rigveda. An example in the Mahābhāsya reads: pārāśarakalpikah.<sup>3</sup> This kalpa was certainly of the Parāśara recension of the Rigveda.

Kumārila refers to Aruņa - parāśara - brāhmaņa in his Tantra - vārttika: aruņa - parāśara - śākhā brāhmaņasya kalparūpatvāt. Possibly, Aruņa - parāśara recension was a sub - recension of parāśara recension.

Arunaparāji Kalpa is mentioned in Kāśikā.<sup>6</sup> Is it a separate recension?

Aruṇa - parāśara - gotra is mentioned in the gotra portion of Baudhāyana - śrauta - sūtra.

Did Yajurveda have a parāsara recension?

#### 5. Māshasarāvī Brāhmana

Drāhyāyaṇa - śrauta - sūtra refers: 'vāta ā vātu' iti māshaśarā-vayah.<sup>8</sup> Dhanvina in his commentary on the same writes: māsha-śarāvyo nāma kechichchhākhinah. Vāta ā vātu iti triśam stotriyāmāhuriti.<sup>9</sup>

Pāṇini in his Gaṇapātha mentions it.10 Nidāna - sūtra has the

<sup>1</sup> p. 681

<sup>2</sup> pp. 909, 910, 1368

<sup>3</sup> पाराशरकिल्पकः, 4.2.60

<sup>4</sup> अरुणपराशरशाखाबाह्मणस्य कल्परूपत्वात्, P. 164

<sup>5 7.1.8,</sup> Mimārisā - daršana, Šābara - bhāshya

<sup>6 4.2.105</sup> 

<sup>7</sup> p. 468

<sup>8 &#</sup>x27;वात आ वातु' इति माषशरावयः, 8.2.30

<sup>9</sup> माषशराज्यो नाम केचिच्छाखिनः। वात आ वातु इति त्रिशं स्तोत्रियामाहुरिति, ibid

<sup>10 4.1.9</sup> 

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readings:

(a) Tasyāh śaśvanmāshaśarāvaya uttare adhīyate. 82.3

(b) 'Vāta ā vātu' iti māshasarāvayah. 89.17

Was it a recension of Sāmaveda?

# 6. Kāpeya Brāhmaņa

Kāpeyas had a separate gotra from the Angirasas according to Kāsikā.¹ Those belonging to the āngirasa - gotra were Kāpyas. Patañjala Kāpya mentioned in Brihadāranyaka - upanishad was of āngirasa - gotra.² Saunaka Kāpeya is referred to in Jaiminīya - upanishad - brāhmaṇa.³ The gotra of this Kāpeya is mentioned in the Jaiminīya - Brāhmaṇa.⁴ Kāpeyas are mentioned in Kaṭha - samhitā⁵ and Pamchavimśa - brāhmaṇa.⁴

Kāpeya recension and Kāpeya - Brāhmaṇa are quoted in Satyāshāḍa - śrauta - sūtra:

- (a) Nā somayājī samnayedatho khalvāhuh kāpeyāh samneyamevāsomayājineti.

  - (c) Tāmetām Kāpeyā vidustāmatirātracharam ālabheta.....9

Kāpeyas are mentioned in Kāṭhaka - samhita. Did the Kāpeyas have a few very old brāhmaṇas?

Did this brāhmaṇa belong to a recension of Sāmaveda.

# 7. Rahasyāmnāya Brāhmaņa

Rahasyāmnāya Brāhmaņa is referred to in Smriti - ratnākara.11 It

 1
 4.1.107
 2
 3.3.1

 3
 3.1.21
 4
 2.268

 5
 13.12
 6
 20.12.5

7 ना सोमयाजी संनयेदयो खल्वाहुः कापेयाः संनेयमेवासोमयाजिनेति, 1.4, p. 102, Vol.1

8 यदि कापेयी पश्वेकादशिनी स्यादिभत....., 9.8, p. 983, ibid

9 तामेतां कापेग्रा विदुस्तामतिरात्रचरम् आल्भेत्, 9,8, p.,984.

10 29.10 11 p. 74

is not possible to decide to which recension this brahmana was related,

#### 8. Nirukta Brāhmana

Nīrukta Brāhmaṇa is quoted in Taittirīya - upanishad - bhāshya.¹ A Nīrukta recension is mentioned in Nyāya - parisuddhi by Vedānta - deśika.²

#### 9. Anvākhyāna Brāhmana

Dr. Caland had addressed the late Pandit Bhagavad Datta in his letter dated August 11, 1925: I have discovered the most curious fact, that to our Vādhūla - sūtra belongs a special brāhmaṇa, called Anvākhyāna. Not only this simple fact but the text itself is of the highest interest. The Vādhūla - sūtra pre - supposes the Taittirīya Brāhmaṇa (or a text nearly identical with it) and the Anvākhyāna contains secondary brāhmaṇas. Dr. Caland published forty six lengthy quotations from Anvākhyāna Brāhmaṇa in 1926, in the fourth volume of Acta Orientalia.

### 10 - 11. Bāshkala Brāhmaņa and Māndukeya Brāhmaņa

Bāshkala Brāhmaņa and Māndukeya Brāhmaņa are referred to on the first page of the list of Manuscripts in the Library of Kavīndrāchārya Sarasvatī.

#### 12 - 13. Trikharvva and Karadvisha Brāhmaņas

Trikharvva and Karadvisha recensions are mentioned by Sāyaṇa.<sup>3</sup> These recensions also possibly had their brāhmaṇas.

References from brāhmaņas are available in Āpastamba - śrautasūtra, Baudhāyana - dharma - sūtra, Vāsishṭha - dharma - sūtra, Āpastamba -

2 pp. 127, 178

<sup>1</sup> p. 292

<sup>3 2.8.3; 2.15,4°; 3.6,4</sup> 

dharma - sūtra etc. These references are quoted in the name of Vājasaneya and Bahvricha. These references are not traceable in the extant brāhmaṇas of Vājasaneyas or Bahvrichas. Possibly, Bahvrichas and Vājasaneya Samhitās had many more brāhmaṇas. Vājasaneyās had Mādhyandina Satapatha, Kāṇva Satapatha and Jābāla Brāhmaṇas¹ and also a few more, as well. Some of these might have been named as Satapatha or Shashṭipatha.

Reference to a brāhmaṇa in Baudhāyana - dharma - sūtra² appears to be from a lost brāhmaṇa of the Vājasaneyīs as it is very similar to a reading in the Satapatha Brāhmaṇa.3 The cycle of birth

and death is implied in it.

Besides, most of the commentaries refer to readings from lost brāhmaṇas. These explain some of the Vedic dictums. It is a desideratum that all such references should be collected in one place and published for a study by Vedic scholars.

<sup>1</sup> See above

<sup>2 2.6.8</sup> 

<sup>3 11.5,6,3</sup> 

#### CHAPTER FOUR

1

#### CONTEMPORARY SAGES AND RULERS

The brāhmaṇas had been expounded by a large number of sages. Life and works of most of these sages are not known. With the loss of most of the brāhmaṇas, even the names of these sages have been lost. The sages and rulers mentioned in the brāhmaṇas were mostly contemporary i.e., the time gap was not more than two hundred years or three generations. An idea of their works helps to know the period of compilation of the brāhmaṇas. King Janaka of Videha had met Svetaketu Āruṇeya, Somaśushma Sātyayajñī and Yājñavalkya. It is stated in the Satapatha Brāhmaṇa: Janako, ha Vaidehah brāhmaṇairdhāvayadbhih samājagāma. Svetaketunāruṇeyena, somaśushmeṇa sātyayajñinā, yājñavalkyena. It is evident that:

- 1. Janaka
- 2. Svetaketu Aruneya
- 3. Somašushma Sātyayajñī, who is also mentioned in : tadu hovācha Sātyayajñih.<sup>2</sup>

2 तदु होवाच सात्ययिज्ञ:, 13.5.3.9, SB

<sup>1</sup> जनको ह वैदेहः ब्राह्मणैर्घावयद्भिः समाजगाम । श्वेतकेतुनारुणेयेन, सोमशुष्मेण, सात्ययित्रना, याज्ञवल्वयेन, 11,6.2.1, ŚB

- 4. and Yājāavalkya were contemporaries. A genealogy in the Satapatha Brāhmaņa mentions: tam haitamuddālaka āruņih, Vājasaneyāya yājñavalkyāyāntevāsina uktvovācha.....<sup>1</sup> i.e., Uddālaka Āruņī spoke to him for his disciple Vājasaneya Yājñavalkya. This genealogy gives the following list of the teacher and the taught:
  - 5. Uddālaka Āruņī
  - 6. Vājasaneya Yājñavalkya
  - 7. Chūda Bhāgavitti
  - 8. Jānaki Ayasthūņa
  - 9. Satyakāma Jābāla

Švetaketu Āruņeya was the son of Uddālaka Āruņī. It is stated in Chhāndogyopanishad: Švetaketurhāruņeya āsa. Tam ha pitovācha......² and Uddālako hāruņih švetaketum putramuvācha......³ Vājasaneya Yājñavalkya was the disciple of Uddālaka Āruņī. Švetaketu being the son of the teacher was like a brother to Yājñavalkya. In the grand meeting organised by Janaka, Uddālaka had put the question to his disciple Yājñavalkya: Atha hainamuddālaka āruņih prapachchha Yājñavalkyah. He had become a samnyāsī like Yājñavalkya. It is mentioned in the Jābāla Upanishad: Paramahamsanāma samvartakāruņih švetaketuh. A similar reference is available in Nāradaparivrājakopanishad.

Madhuka Paimgya is also mentioned as Paimgya in Satapatha' and other brāhmaṇas: etaddha sma tadvidvānāha paimgya,<sup>8</sup> i. e., thus knowing Paimgya spoke. He has also been referred to as Madhuka.<sup>9</sup>

<sup>1</sup> तं हैतमुद्दालक आरुणि:। वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच..., 14.9.3.15-20; 14.9.4.33, SB

<sup>2</sup> श्वेतकेतुर्हारुणेय आस । तं ह पितोवाच....., 6.1.1

<sup>3</sup> उद्दालको हारुणिः ध्वेतकेत् पुत्रमुवाच ....., 6.8.1

<sup>4</sup> अय हैनमुद्दालक आरुणि: प्रपच्छ याज्ञवल्क्य:, 14.6.7.1, ŚB

<sup>5</sup> परमहंसनामसंवर्तकारुणिः श्वेतकेतुः, 6

<sup>6 86 7 12.2.2.4; 14.9.3.16,</sup> ŚB

<sup>8</sup> एतद स्म तिहदानाह पेङ्गय, 12.3.1.8, SB 9 16.9 KB; 1.24 Erihaddevatā.

Janaka had received sermons from Satyakāma Jābāla. Yājñavalka was listening to the same sermon from Janaka. Janaka states: abravīnme satyakāmo jābālah. The same fact is repeated as: Iti ha smāha satyakāmo Jābālah. Sudakshina Kshaimī another contemporary of Satyakāma Jābāla is mentioned in Jaiminīya Upanished Brāhmaņa.

- 10. Chitta Śailana was a contemporary of king Janaka. It is mentioned in Jaiminiya Brāhmaņa: chitto ha vai śailano janakam vaideham samūde, i.e., Chitta Śailana spoke to Janaka of Videha.
- 11. Ājātašatru Bhadrasena was a contemporary of Uddālaka Āruņī. It is stated in Šatapatha Brāhmaņa: Bhadrasenamājātašatravamāruņirabhichachāra, i.e., Āruņī had exorcised Bhadrasena, son of Ajātašatru.
- 12. Chitra Gārgyāyaṇī had elected Uddālaka to perform his sacrifice. He is mentioned in the Kaushītakī Upanishad: Chitro ha vai gārgyāyaṇiryakshyamāṇa āruṇim vavre. Sa ha putram śvetaketum prajigāya yājayeti, i.e., with a desire to perform a sacrifice Chitra Gārgyāyaṇī had elected Āruṇī as a priest. He asked his son Śvetaketu to have the sacrifice performed. His father was Aruṇa Aupaveśī, according to Śatapatha Brāhmaṇa and Maitrāyaṇī Samhitā.

<sup>1</sup> अन्नवीन्मे सत्यकामो जाबाला:, 14.6.10.14, SB

<sup>2 &#</sup>x27;इति ह स्माह सत्यकामी जाबाल:, 13.5.3.1, SB

<sup>3</sup> pp. 90 - 91

<sup>4</sup> चितो ह वै शैलनो जनकं वैदेहं समूदे, 1.245

<sup>5</sup> भद्रसेनमाजात्शत्रवमारुणिरभिचचार, 5.5.5.14, SB

<sup>6</sup> Another reading is gāmgāyanī. Jaiminī Brāhmana 2.3 reads Gārgyāyanī.

<sup>7</sup> चित्रो ह वै गार्ग्यायणियं क्ष्यमाण आरुणि वन्ने । स ह पुत्रं श्वेतकेतुं प्रजिगाय याजयेति, 1.1

<sup>8 14.9.43.33,</sup> SB

<sup>9 1.4.10; 3.6.4</sup> 

<sup>10</sup> See above p.21

- 14. Hāridrumata Gautama was a teacher of Satyakāma Jābāla. It is stated in Chhāndogyopanishad: sa (Satyakāmo Jābālah) ha hāridrumatam gautamametyovācha.
- 15. Vaišvāsavya had acted as a priest for Švetaketu Āruņeya. Šatapatha Brāhmaņa refers to it as: Švetaketurhāruņeyah. Yakshyamāņa āsa......Sa hovāchayānneva me Vaišvāsavyo hoteti.<sup>2</sup>
- 16. Pravāhaņa Jaivali, king of Panchāla, was visited by Švetaketu Āruņeya. It is mentioned: Švetaketurhāruņeyah panchālānām samitimeyāya. Tam ha Pravāhaņo Jaivaliruvācha. Almost a similar reading is available in Brihadāranyaka Upanishad. Medhātithi, in his commentary on Manusmriti, quotes a passage about Švetaketu, from a lost brāhmaņa: Švetaketurha vā āruņeyah. Asti me panchāleshu kshatriyo mitram iti.
- 17. Sātaparņēya Dhīra had visited Jābāla. Satapatha Brāhmaņa has the reference: Dhīro ha śātaparņeyah. Mahāśālam Jābālamupotsasāda.
- 18. Aśvidvaya had treated Švetaketu. Švetaketu was a celebate at that time. Viśvarūpāchārya in his commentary on Tājāavalkyasmriti refers to his illness.
- 19.—20. Šilaka Šālāvatya and Chaikitāyana Dālbhya had a discussion with Pravāhaņa Jaivalī. This debate is referred to in the Chhāndogyopanishad: Trayo hodgīthe kuśalā babhūvuh. Śilakah Śālāvatyah. Chaikitāyano Dālbhyah. Pravāhaņo Jaivalih, i.e., the

<sup>1</sup> स (सत्यकामो जाबालः) ह हारिद्रमतं गौतममेत्योवाच, 4.4.3

<sup>2</sup> श्वेतकेतुर्हारुणेयः यक्ष्यमाण आस । .....स होवाचयान्नेव मे वैश्वासब्यो होतेति, 10.3.4.1

<sup>3</sup> श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय। तं ह प्रवाहणो जैवलिख्वाच, 5.3.1, Chhāndogyopanishad; 14.9.1.1, ŚB

<sup>4 6.2.1</sup> 

<sup>5</sup> श्वेतकेतुई वा आरुणेय:। अस्ति मे पञ्चालेषु क्षत्रियो मित्रम् इति, 3.140

<sup>6</sup> घीरो ह शातपर्णेय: । महाशालं जाबालमुपोत्ससाद, 10.3.3.1

<sup>7</sup> See above p.55

<sup>8</sup> त्रयो होद्गीर्थे कुशला वभूवुः । शिलकः शालावत्यः । चैकितायनो दाल्भ्यः । प्रवाहणो जैवलिः । 6.2.3

three were expert in the chanting of the Sāmaveda. Chaikitayana Dālbhya is mentioned in the Chhāndogyopanishd. Dālbhya was living after the Mahābhārata war and the death of Krishņa.

21. Baka Dālbhya was the brother of Chaikitāyana Dālbhya. In Kāṭhaka - saṃhitā he is referred to as the son of Dalbha: Naimishyā vai satramāsata ta uthāya saptavimsati kurupanchāleshu vatsatarānavanvata tānavako Dālbhirabravīd yūyamevaitān vibhajadhvam.....3 i.e., the rishis of Naimisha forest were performing a sacrifice. Baka, son of Dalbha spoke to them. Dālbhi and Dālbhya were the same person. Dālbhi of Kāṭhaka - saṃhitā is called Dālbhya in the Mahābhārata.4

He is mentioned in Jaimintya Upanishad Brāhmaṇa.<sup>5</sup> In Chhāndogyopanishad, he is referred to as the udgātā of the Naimishīs.<sup>6</sup> According to Pāṇini he was of the Darbha gotra and not of Āgrāyaṇa gotra.<sup>7</sup>

- 22. Glāva Maitreya and Baka Dālbhya are mentioned in the Chhāndogyopanishad as: Athātah śaucha udgīthah. Taddha bako dālbhyo glavo vā maitreyah svādhyāyamudvavrāja. He is mentioned in Shaḍavimśa Brāhmaṇa as well.
- 23. Maudgalya was the teacher of Glāva Maitreya. The pūrva bhāga of Gopatha Brāhmaṇa has the reference: Etaddha smaitadvidvānsamekādaśāksham maudgalyam glāvo maitreyo abhyājagām. 10

<sup>1.8.1</sup> 

<sup>2</sup> p. 142, Matsya Purāņa

<sup>3</sup> नैमिष्या वै सत्रमासत त उत्थाय सप्तविशति कुरुपञ्चालेषु वत्सतरानवन्वत तान्वको दाल्भिरब्रवीद् यूयमेवैतान् विभजव्वम् इममहं घृतराष्ट्रं वैचित्रवीयं गमिष्यामि । 10.6

<sup>4</sup> Chapter 41, Salya - parva

<sup>5 1.2.2.3; 4.6.2.2</sup> 

<sup>6 2.13</sup> 

<sup>7 4.1.102,</sup> Kāśikā

<sup>8</sup> अथात: भीच उद्गीथ:। तद्ध बकी दालम्यो ग्लावो वा मैत्रेय: स्वाध्यायमुद्धसाज, 1.21.1

<sup>9 1.4.6</sup> 

<sup>10</sup> एतद्ध स्मैतद्विद्वसिमेकादशाक्षं मीद्ग्ल्यं ग्लावो मैत्रे योऽम्याजगाम, 1.31

#### THE BRĀHMAŅAS

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- 24. Kešī Dārbhya appears to be the brother of Chaikitāyana Dālbhya and Baka Dālbhya. It is written in Kaushītakī Brāhmaņa: Kešī ha dārbhyo dīkshito nishasāda..........¹ i.e., Kešī, son of Dārbha was ordained to perform a sacrifice. His mother was the sister of Uchchaiśravā: Uchchaiśravā ha kaupayeyahkauravyo rājā āsa. Tasya ha Kešī Dārbhya pānchālo rājā svasrīya āsa.² Perhaps, the dynasty had come to an end with Kešī Dārbhya. The two readings Dārbhya and Dālbhya are on account of the regional difference in pronunciation.³
- 25. Keśi Sātyakāmi had given sermon to Keśi Dārbhya. A reference in Maitrāyaṇi samhitā reads: Etaddha sma vā āha Keśi sātyakāmi Keśinam dārbhyam. In the Taittiriya samhitā it is stated: keśinam ha dārbhya keśi sātyakāmiruvācha. A similiar reading is available in Gopatha Brāhmaṇa.
- 26. Shandika Audbhārī had spoken to Keśī Dārbhya: tatah keśī shandikamaudbhārimabhyavadat.
- 27. Darbha was the father of the above mentioned Dārbhyas. He is referred to in the Jaiminlya Brāhmaņa: Darbhamu ha vai Sātānīkim pānchālā rājānam santam nāpachāyām chakruh.
- 28. Sutvā Yājñasena was a contemporary of Keśī Dārbhya. It is stated in Jaiminya Brāhmaṇa: Keśī ha dārbhyo darbhaparṇayordidīkshe. Atha ha sutvā yājñaseno hamso hiraṇmayo bhūtvā yūpa upaviveśa.

<sup>1</sup> केशी ह दाम्यों दीक्षितो निषसाद, 7.5

<sup>2</sup> उच्चेश्रवा ह कौप्येय: कौरव्यो राजा आस । तस्य ह केशी दार्म्य पाञ्चालो राजा स्वस्रीय आस,

<sup>3</sup> Rathaprota Dārbhya is mentioned in Maitrāyanī - samhitā, 2.1.3

<sup>4</sup> एतद सम वा आह केशी सात्यकामिः केशिनं दार्म्यम्, 1.6.5

<sup>5</sup> केशिनं ह दाम्यं केशी सात्यकामिरुवाच, 2.6.2

<sup>6 3.6,</sup> pūrva - bhāga

<sup>7</sup> ततः केशी षण्डिकमोद्भारिमम्यवदत, 1.4.12 MS

<sup>8</sup> दमंगु ह वै शातानीिक पाञ्चाला राजानं सन्त नापचायां चकु:, 2.100

<sup>9</sup> केशी ह दाम्यों दर्मपर्णयोदिदीक्षे । अथ ह सुत्वा याज्ञसेनो हंसो हिरण्मयो भूत्वा यूप उपविवेश, 2.53

- Sātyakāmī. Jaiminīya Brāhmaņa refers to them as: Atha hāhīnasamāśvatthim kešī dārbhyah kešinah sātyakāminah purodhāyā aparurodha. Sa ha sthavirataro ahīnā āsa kumāratarah kešī.
- 30. Šaunaka Svaidāyana had consultations with Uddālaka Āruņī. Šatapatha Brāhmaņa throws light on this point: Uddālako hāruņih..... Hantainam brahmodyamāhvayāmahā iti kena vīreņeti. Svaidāyaneneti. Šaunako ha svaidāyana āsa. Pūrva bhāga of Gopatha Brāhmaņa has as imilar reference.
- 31. Śaucheya Prāchīnayogya had gone to meet Uddālaka Āruņī. Śatapatha Brāhmaņa refers to them: Śaucheya ha prāchinayogyah. Uddālakamāruņimājagāma brahmodyamagnihotram vividishishyāmīti.
- 32. Proti Kauśāmbeya Kausurubindi had spent his brahmacharya with Uddālaka according to Śatapatha Brāhmaṇa: Protirha kauśāmbeyah. Kausurubindiruddālaka āruṇau brahmacharyamuvāsa, A similar reference is available in the pūrva bhāga of Gopatha Brāhmaṇa. The reading in the Śatapatha Brāhmaṇa is correct and older, as well.
- 33. Kusurubinda was the father of Proti Kausurubindi. He was the son and disciple of Uddālaka, according to the following reading in Taittirīya samhitā: Kusurubinda auddālakirakāmayata. His name is referred to in the Shadvimsa brāhmaņa. Sabara Svāmī, who accepts the brāhmaņas as the Veda itself, on the basis of this

<sup>1</sup> अथ हाहीनसमाश्वित्य केशी दाम्यंः केशिनः सात्यकामिनः पुरोधाया अपकरोध । स ह स्यविरतरो ऽहीना आस कुमारतरः केशी, 1.285

<sup>2</sup> उद्दालको हारुणि:.....। हन्तैनं ब्रह्मोद्यमाह्नयामहा इति केन वीरेणेति । स्वैवायनेनेति । शौनको ह

<sup>3 3.6,</sup> p. 38

<sup>4</sup> शीचयो ह प्राचीनयोग्यः उद्दालकमारुणिमाजगाम ब्रह्मोद्यमग्निहोत्र विविदिषिष्यामीति, 11.5.3.1, p. 1174

<sup>5</sup> प्रोतिर्ह कौशाम्बेय: । कौसुरुविन्दिरुद्दालक आरुणौ ब्रह्मचर्यमुवास, 12.2.2.13, p. 1281

<sup>6</sup> कुसुरुविन्द औद्दालिकरकामयत, 7.2.2, p. 299

<sup>7 1.4.16</sup> 

reading in the Taittirīya - samhitā, states that it is a proper noun.¹ Tāmdya Brāhmaņa also refers to him: Etena vai kusurubinda auddalakirishṭvā bhūmānamāśnuta.² His name is available in the Jaiminīya Brāhmaṇa also: Kusurbindo hauddālakissomānāmujjagau.³

- 34. Jivala Chailaki was a contemporary of Āruņī, according to a reading in the Satapatha Brāhmaņa: Tadu hovācha jīvalaschailakih. Garbhamevāruņih karoti na prajanayatīti.
  - 35. Prāchinaśāla Aupamanyava
  - 36. Satyayajña Paulushi
  - 37. Indradyumna Bhāllaveya
  - 38. Janaśārkarākshya and
- 39. Budila Aśvatarāśvi. All these five great sages had gone to meet Uddālaka Āruņī. It is stated in the Chhāndogyopanishad:

Prāchinasāla aupamanyavah satyayajňah paulushirindradyumno bhāllaveyo janah sārkarākshyo budila āsvatarāsvih......Te ha samvādayām chakruruddālako vai bhagavanto ayamāruņih sampratīmamātmānam vaisvānaramabhyeti.<sup>5</sup>

A similar reference in the Satapatha Brāhmaņa reads:

Atha haite aruņe aupavešo samājagmuh. Satyayajnah paulushirmahāšālo jābālo budila āsvatarāsvirindradyumno bhāllaveyo janah šārkarākshyah......Te hochuh. Asvapatirvā ayam kaikeyah samprati vaišvānaram veda.6

<sup>1 1.1.28</sup> 

<sup>2</sup> एतेन वै कुसुरुबिन्द औदालिकिरिष्ट्वा भूभानमाश्नुत, 22.15.10

<sup>3</sup> कुर्सुविन्दो हौद्दालिकस्सोमानामुज्जगौ, 1.75

<sup>4</sup> तद् हावाच जीवलश्चेलिक: । गर्ममेवारुणि: करोति न प्रजनयतीति, 2.3.1.34, p. 183, Vol. 1

<sup>5</sup> प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विः .....। ते ह संवादयां चक्रुष्ट्यालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमम्येति 5:11-1-2

<sup>6</sup> हथ हैतेऽरुणे औपवेशो समाजग्मु: । सत्ययज्ञः पौलुषिर्महाशालो जाबालो बुडिल आश्वतराश्विरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यः.....। ते होचुः । अश्वपितवी अयं कैकेयः सम्प्रति वैश्वानरं वेद, 10.6.1.1-2

Somaśushma, mentioned at serial 3 above, was the son of Satyayajña Paulushi.

Budila Aśvatarāśvi had a debate with Janaka, mentioned at serial 1.1 It is stated: Etaddha vai tajjanako vaidehah. Budilamāśvatarāśvimuvācha.2

Prāchīnaśāla Aupamanyava of Chhāndogyopanishad is Mahāśāla Jābāla of Šatapatha Brāhmaṇa. These two names are, perhaps, of one and the same person. It is also stated in the Šatapatha Brāhmaṇa: Atha hovācha mahāśālam jābālam. Aupamanyava. The adjective, aupamanyava, is common to both the references and confirms that Prāchīnaśāla Aupamanyava is Mahāśāla Jābāla. The name Prāchīna-yogya mentioned in the Gopatha - Brāhmaṇa is of the same person.3

40.—41. Jivala Kārirādi and Āshāḍa Sāvayasa were the colleagues of Āruņī and Indradyumna Bhāllaveya, as:

Athaiteshām mahatām brāhmaṇānām samuditam. Āruṇerjīvalasya kārīrāderāshāḍhasya sāvayasasyendradyumnasya bhāllaveyasyeti. Jīvalascha ha kārīrādirindradyumnascha bhāllaveyastāu<sup>5</sup> hāruṇerāchāryasya sabhāga ājagmatuh.....sa hovācha āmāruṇe yatsahaiva brahmacharyamacharāva.<sup>6</sup>

- 42. Mahārāja Aśvapati was visited by Uddālaka Āruņī alongwith five sages mentioned at serials 35 39. It is stated in Chhāndogyopanishad: Tān hovāchāśvapatirvai bhagavanto ayam kaikeyah sampratīmamātmānam vaiśvānaramabhyeti.
- 43.—44. Barku Vārshņa and Priya Jānaśruteya were also contemporary to Āruņī. It is mentioned in Jaiminiya Brāhmaņa:

<sup>1</sup> एतद्ध वै तज्जनको वैदेह:। बुडिलमाश्वतराश्विमुवाच, 14.8-15.11

<sup>2</sup> अथ होवाच महाशालं जाबालम् । औपमन्यव । 10.6.1.6

<sup>3 3.11,</sup> pūrva-bhāga

<sup>4</sup> तदु होवाचारुणिराषाढ़ सावयसमुत्सृजमानम्, JB

<sup>5</sup> See 2.1.4.6 SB

<sup>6</sup> अथैतेषां महतां ब्राह्मणानां समुदितम् । आरुणेर्जीवलस्य कारीरादेराषाढस्य सावयसस्येन्द्रद्युमनस्य भाल्ल-वेयस्येति । जीवलश्च ह कारीरादिरिन्द्रद्युम्नश्च भाल्लवेयस्तौ हारुणेराचार्यस्य सभाग आजग्मतुः । .....स होवाचाषाढ आमारुणे यत्सहैव ब्रह्मचर्यमचराव, 1.21, JB

<sup>7</sup> तान् होवाचारवपतिर्वे भगवन्तोऽयं कैंकेयः संप्रतीममात्मानं वैश्वानरमम्येति, 5.11.4

#### THE BRAHMANAS

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Āruņirvājasaneyo barkurvāshņah priyo jānasruteyo budila āsvatarāsvirvaiyāghrapadya ityete ha pañcha mahābrahmā āsuh. Te hochurjanako vā ayam vaideho agnihotre anusishṭah.¹

It is clear that Uddālaka Āruņī, Yājñavalkya Vājasaneya, Barkuvārshņa, Priya Jānaśruteya and Budila Āśvatarāśvi were all contemporary of King Janaka of Videha.

It has already been stated that Budila Āśvatarāśvi is mentioned in Aitareya Brāhmaņa.<sup>2</sup> The reference from the Jaiminiya Brāhmaṇa makes him a contemporary of Āruṇī.

- 45. Khargala
- 46. Udbhāra
- 47. Gamgina Rāhakshita and
- 48. Lushākapi Khārgali were contemporary to Keśi Sātyakāmi, mentioned at serial 28. He is referred to in the Jaiminiya Brāhmaņa:

Athaisha Parikrīh. Khandikascha haudbhārih Kešī cha dārbhyah panchāleshu paspridhāte. Sa ha khandikah kešīnamabhi-prajighāya...........Tasya haite brāhmanāh āsuh. Ahīnā āsvatthih kešī sātyakāmirgamginā rāhakshito lushākapih khārgaliriti.3

Khandika Audbhāri mentioned here is Shandika Audbhāri mentioned at serial 37.

49. Sudakshina Kshaimi was a contemporary of king Janaka of Videha. Jaimintya Brāhmana refers to him as:

Tena haitena janako vaideha itya kshamchakre. Tam ha brāhmaṇā

<sup>1</sup> आरुणिर्वाजसनेयो बर्कु र्वार्णः प्रियो जानश्रुतेयो बुडिल आश्वतराश्विर्वेयाघ्रपद्य इत्येते ह पञ्च महाब्रह्मा आसुः। ते होचुर्जनको वा अयं वैदेहोऽग्निहोत्रे ऽनुशिष्टः, 2.22

<sup>2</sup> See above p; 6.30 AB

<sup>3</sup> अर्थेष परिक्रीः । खण्डिकश्च हौद्भारिः केशी च दार्भ्यः पञ्चालेषु परपृथाते । स ह खण्डिकः केशिनम-भिप्रजिषाय ।.....तस्य हैते ब्राह्मणाः आसुः । अहीना आग्वित्थ केशी सात्यकामिर्गिङ्गिना राह्यितो सुषाकिपः खार्गेलिरिति । 2.122

abhito nisheduh. Sa ha paprachchha—ka stoma iti. Sa hovācha sudakshinah kshaimih.1

50. Hiranmaya Śakuna was a colleague of Keśi Dārbhya. Kaushītaki Brāhmana has the reference:

Kest ha dārbhyo dīkshito nishasāda, tam ha hiranmayah sakuna āpatyovācha.2

- 51. Šikhandi Yājñasena was the brother of Sutvā Yājñasena. Yājñasena was the second name or title of king Drupada of Pañchāla, and he was their father. Sutvā Yājñasena is mentioned in Jaimintya Brāhmana.<sup>3</sup>
- 52.—53. Asola Vārshņivriddha and Iţan Kāvya were the colleagues of Śikhaṇḍī Yājñasena. It is mentioned in Kaushītakī Brāhmaņa:

Sa ha sa āsa. Ulo vā vārshņavriddha itanvā kāvyah sikhaņdī vā yājñasenah. Yo vā sa āsa sa sa āsa.4

54. Gausla was a contemporary of Budila Asvatarāsvi. Aitareya Brāhmaņa refers as:

Sa ha bulila äśvatarāśvirvaiśvajito hota sannikshāmchakre......taddha tathā śasyamāne gauśla ājagāma.<sup>5</sup>

Gausla and Gausra are similar names. Madhuka Paimgya was a contemporary of Gausra. It is stated in Kaushitaki Brāhmaņa: Kim devatyah soma iti madhuko gausra prapachchha.

<sup>1</sup> तेन हैतेन जनको वैदेह इत्य क्षां चक्रे । तं ह ब्राह्मणा अभितो निषेदुः । स ह पप्रच्छ-क स्तोम इति । स होवाच सुदक्षिणः क्षैमिः । 2.113

<sup>2</sup> केशी ह दार्भ्यों दीक्षितो निषसाद । तं ह हिरण्मय: शकुन आपत्योवाच, 7.4

<sup>3 2.53</sup> 

<sup>4</sup> सहस आस। उलो वा वार्ष्णवृद्ध इटन्वा काव्यः शिखण्डी वा याज्ञसेनः। यो वा स आस स स आस, 7.5

<sup>5</sup> स ह बुलिल आश्वतराश्विवर्षेश्विजतो होता सन्नीक्षांचक्रे......तद्ध तथा शस्यमाने गौश्ल आजगाम, 6.30, AB

<sup>6</sup> कि देवत्यः सोम इति मधुको गौश्रं प्रपच्छ, 16.9

### THE BRAHMANAS

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- 55. Galunā Ārkshākāyaņa was a contemporary of Āruņī. It has been mentioned: Tā haitā galunā ārkshākāyaņah śālāpatya aruņeradhijage.
- 56. Brahmadatta Chaikitāneya was a colleague of Galunā Ārkshkāyana and
- 57. King Brahmadatta Prāsenajita was his contemporary. It is referred to in the Jaimintya Brāhmaņa:

Taddha tathā gāyantam brahmdattam chaikitāneyam galunā ārkshākāyaņo anavyājahāra. .....Atha ha brhamadatta chaikitāneyam brahmadattah prāsenajitah kausalyo rājā puro dadhe.<sup>2</sup>

58. Upakosala Kāmalāyana was the disciple of Satyakāma Jābāla. Chhāndyogopanishad has the reference: Upakosalo ha vai kāmalāyanah satyakāme jābāle brahmacharyamuvāsa.3

Many more names could be added to this list. All these āchāryas well versed in the Veda and embodiment of truth were contemporary of many kings. Pulusha, Ajātaśatru, Śatānīka had belonged to the first; Uddālaka, Satyayajña, Bhadrasena, Hāridrumata Gautama, Jīvala, Darbha, Maudgalya, Yajñasena Śaunaka Svaidāyana and Śaucheya Prāchīna Yogya to the second and the remaining kings and āchāryas had belonged to the third generation.

<sup>1</sup> ता हैता गलुना आर्क्षाकायण: शालापत्य आरुणेरिंघजगे, 1.316

<sup>2</sup> तद्ध तथा गायन्तं ब्रह्मदत्तं चैिकतानेयं गलुना आर्क्षाकायणोऽनव्याजहार ।......अथ हं ब्रह्मदत्तं चैिकतानेयं ब्रह्मदत्तं प्रासेनजितः कौसल्यो राजा पुरो दघे, 1.337—338

<sup>3</sup> उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचयंमुवास, 4.10.1

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CHAPTER FIVE

## PERIOD OF THEIR COMPILATION

The basic subject matter of the brāhmaņas dates back to the hoary past. The known primoridal exponent of the brāhmaņas was Brahmā or Svayambhu Brahma according to the Vamsa-brāhmaṇas mentioned in the Satapatha Brāhmaṇa¹ and Brihadāranyaka Upanishad.² The Prajāpati, Manu and other sages had propounded major portion of the brāhmaṇas. In the Chārāyaṇīya Mantrārshādhyāya it is stated: ādhānam brāhmaṇam prajāpateh. Ishṭibrāhmaṇāni prajāpateh.³ Kāṭhaka-samhitā has another similar quotation: āpo vā idam niramṛijan. Sa manurevodasishyata. Sa etāmishṭimapasyattāmaharattayāyajata...⁴ Taittirīya-samhitā has a similar reference.⁵ Many more sages have been expounding the subject matter now available in the various brāhmaṇas. Kṛishṇa Dvaipāyana Veda Vyāsa and his disciples had compiled the brāhmaṇas at the time of the Mahābhārata or at the end of the Dvāpara-yuga or the beginning of Kali-yuga. The Mahābhārata period, in general, denotes, a period of hundred years before

<sup>1 10.6.5.9; 14.4.3.28</sup> 

<sup>2 4.6.3; 6.5.4</sup> 

<sup>3</sup> आधानं ब्राह्मणं प्रजापते:। इब्टि ब्राह्मणानि प्रजापते:, 9.11

<sup>4</sup> आपो वा इदं निरमुजन् ।। स मनुरेबोदशिष्यत । स एतामिष्टिमपश्यत्तामाहरत्तयायजत... 1.2

<sup>5 3.1.9.30</sup> 

and after the *Mahābhārata* war. Śaṁkara in his commentary on *Brahma-sūtra* writes: Tathā hi—apāntaratamānāma vedāchāryah purāṇarshirvi-shṇuniyogātkalidvāparayoh saṁdhau kṛishṇa-dvaipāyanah saṁbabhū-veti smaranti,¹ i. e., the period of Kṛishṇa-Dvaipāyana Veda-Vyāsa is the conjunction of *Dvāpara* and *Kali yuga*s.

A. Satapatha and other brāhmaņas mention the names of historical personages of a slightly earlier period than the Mahābhārata. It is mentioned in the Satapatha Brāhmaņa:

- (a) Tena haitena bharato dauhshantirīje.....Tadetad gāthayābhigītam— Ashṭāsaptatim bharato dauhshantiryamunāmanu,² gangāyām vṛitraghne abandhnāt panchapanchāśatam hayāniti.11.
- (b) Sakuntalā nāḍapityapsarā bharatam dadhe.....13.
- (c) Mahadadya bharatasya na pūrve nāpare janāh, divam martya iva bāhubhyānnodāpuh pancha mānavā iti.14.
- (d) Satānīkah samantāsu medhyam sātrājito hayam, ādatta yajñam kāśīnām bharatah satvatāmiveti. 21.3

## Aitareya Brāhmaņa has a similar reference:

Etena ha vā aindreņa mahābhishekeņa Dīrghatamā māmateyo bharatam dauhshantimabhishishecha......Tadapyete ślokā abhigītāh.

Hiranyena parīvritān krishnān sukladato mrigān, Mashnāre bharato adadāchchhatam badvānim sapta cha. Bharatasyaisha Daushyanteragnih sāchiguņe chitah, yasminsahasram brāhmanā badvaso gā vibhejire. Ashtāsaptatim bharato Dauhshantiryamunāmanu,

2 Compare with 88.8, Vana-parva

(ख) शकुन्तला नाडिपत्यप्सरा भरतं दधे... .13.

<sup>1</sup> तथा हि—अपान्तरतमानाम वेदाचार्यः पुराणिविविष्णुनियोगात्कलिद्वापरयोः संघौ कृष्णद्वैपायनः संवभूवेति स्मरन्ति, 3.3.32

<sup>3 (</sup>क) तेन हैतेन भरतो दौ:पन्तिरीजे .....। तदेतद् गाथयाभिगीतम्— अष्टासप्तिति भरतो दौ:पन्तिर्यमुनामनु । गाङ्गयां वृत्रघ्नेऽबन्घ्नात् पञ्चाशतंहयानिति .11.

<sup>(</sup>ग) महदद्य भरतस्य न पूर्वे नापरे जना: । दिवं मर्त्यं इव बाहुभ्यान्नोदापु: पञ्च मानवा इति .14.

<sup>(</sup>घ) शतानीकः समन्तासु मेघ्यं सात्राजितो हयम् । आदत्त यज्ञं काशीना भरतः सत्वतामिवेति ,21. 13.5.4, p. 1363, 1364, \$B

gangāyām vṛitraghne abadhnāt panchapanchāśatam hayān. Trayastrimśachchhatam rājā aśvān badhvāya medhyān, dauhsantiratyagādrājňo māyām māyāvattarah. Mahākarma bharatasya na pūrve nāpare janāh, divam martya iva hastābhyām nodāpuh pancha mānavāh iti.<sup>1</sup>

The names of Daushyanti Bharata, Śatānīka and Śakuntalā, mentioned in these gāthās, or yajña-gāthās, are of those persons who had existed slightly earlier than Mahābhārata period. It is, therefore, apt to accept that Śatapatha and other brāhmaṇas were compiled later than these historical personages.

Contrarily, it could be stated that these names are not of historical persons but denote a metaphysical meaning through their derivative roots. Morever, these are not proper nouns, but are common names of Dushyanta, Bharata etc., who had existed in various kalpas. These represent a class name in general like those of gau, aśva purusha, hasti etc. Mention of such names in the brāhmaṇas, as such, is not an evidence to prove, that the brāhmaṇa works were compiled during the Mahābhārata period.

On the other hand, it has to be stated that these gāthās or vajña-gāthās quoted above were sung by human beings. Corroborative evidence shall be discussed in a later chapter. The writings of the human beings cannot be compared to śruti and such a meaning is

<sup>1</sup> एतेन ह वा ऐन्द्रेण महाभिषेकेण दीर्घतमा मामतेयो भरतं दौ:षन्तिमभिषिषेच ।.....तदप्येते श्लोका अभिगीताः ।

हिरण्येन परीवृतान् कृष्णान् शुक्लदतो मृगान् । मष्णारे भरतोऽददाच्छतं बद्वानि सप्त च ॥ भरतस्यैष दौष्यन्तेरिनः साचिगुणे चितः । यस्मिन्सहस्रं ब्राह्मणा बद्वशो गा विभेजिरे ॥ अष्टासप्तितं भरतो दौःषन्तिर्यमुनामनु । गङ्गायां वृत्रघ्नेऽवघ्नात् पञ्चपञ्चाशतं ह्यान् । त्रयस्त्रिशच्छतं राजाऽश्वान् वघ्वाय मेघ्यान् । दौःषन्तिरत्यगाद्वाज्ञो मायां मायावत्तरः ॥ महाकमं भरतस्य न पूर्वे नापरे जनाः । दिवं मर्त्यं इव हस्ताम्यां नोदापुः पञ्च मानवाः इति ॥ 8.23, p. 230, AB, Aufrecht, Bonn, 1879

<sup>2</sup> A śloka in 8.23 Aitareya Brāhmaṇa, is gāthā in 13.5.4.14 Śatapatha Brāhmaṇa; a śloka in 1.258 Jaiminīya Brāhmaṇa, is yajna-gāṭhā in Aitareya Brāhmaṇa; so these are synonyms.

nothing but imagignation. The samhitās cannot be equated with the works of the human beings.

Duhshyanta, Bharata and other words are not common nouns. Those who accept *Viśvāmitra* and other words as common names, admit their such mention only in the Vedas revealed to super-humans and not in brāhmaṇas.

Besides, the brāhmaņas mention the names of a number of persons who had flourished a little earlier to the *Mahābhārata* period. Satapatha Brāhmaņa mentions such names as:

- (i) Etena hendroto daivāpah saunakah. Janamejayam Pārikshitam yājayām chakāra.....<sup>1</sup>
- (ii) Tadetad gāthayābhigītam— Āsandīvati dhānyādam rukmiņam haritasrajam, abadhnādasvam sāramgam devebhyo janamejayah. Iti. 13.5.4.2.1

Aitareya Brāhmaņa has a similar reference:

(i) Etena ha vā aindreņa mahābhishekeņa turah kāvasheyo² janamejayam³ pārikshitamabhishishecha......Tadeshābhi yajña-gāthāgīyate— Āsandīvati dhānyādam rukmiņam haritasrajam, aśvam babandha sāramgam devebhyo janamejayah. Iti. 8.21.4

Pārikshita Janamejaya mentioned here appears to have flourished earlier than his namesake who was the successor of the Pāṇḍavas. It is mentioned in chapter 146 of Śānti-parva of the Mahābhārata:

(i) Atra te vartayishyāmi purāņamrishisamstutam, Indrotah śaunako<sup>5</sup> vipro yadāha janamejayam. 2.6

1 (क) एतेन हेन्द्रोतो दैवाप: शौनक:। जनमेजयं पारिक्षितं याजयां चकार......13.5.4.1
(ख) तदेतद्गाथयाभिगीतम्—
आसन्दीवित घान्याद किंक्सणं हरितस्रजम्। अवघ्नादश्वं सारंगं देवेम्यो जनमेजय:॥ इति॥
2 Turah Kāvasheya mentioned here is also mentioned in 9.5.2.15, ŚB
3 This Janamejaya is mentioned in AB 7.27 and 7.34

4 (क) एतेन ह वा ऐन्द्रेण महाभिषेकेण तुरः कावषेयो जनमेजयं पारिक्षितमभिषिषेच ।....... तदेषाभि यज्ञगाथा गीयते —

आसंदीवित धान्यादं रुक्मिणं हरितस्रजम् । अश्वं बबंध सारंगं देवेभ्यो जनमेजयः ॥ इति ॥ 5 Indrota Saunaka is mentioned in SB 13.5.3.5

6 अत्र ते वर्तियज्यामि पुराणमृषिसंस्तुम् । इन्द्रोतः शौनको विप्नो यदाह जनमेजयम् ॥

- (ii) Āsidrājā mahāvīryah pārikshijjanamejayah. 3.1
- (iii) Evamuktvā tu rājānamindroto janamejayam, yājayāmāsa vidhivad vājimedhena saunakah. 34,2

Here, Bhīshma addressing Yudhishthira mentions king Parīkshita Janamejaya, who, therefore would have flourished earlier to them. King Parīkshita is mentioned in Atharva-veda.<sup>3</sup> He is called Kauravya. Does this mean that Atharva-veda is posterior to the Mahābhārata? The name Parīkshita is mentioned in the kuntāpa-sūktas. These sūktas do not from part of the main Atharva-veda-samhitā. Pada-pāṭha of these sūktas is also not available. These are treated as inter-polations in the anukramanikā. Mere mention of the word Parīkshita in this sūkta does not imply that the samhitā was posterior to the Mahābhārata. On the other hand, the meaning of the word is samvatsara and agni. Similarly, a king is not mentioned in Aitareya Brāhmana.<sup>5</sup>

Other evidence to prove that the brāhmaṇas were compiled during the *Mahābhārata* period is as follows:

A. It is mentioned in chapter 57 of Ādi-parva of Mahābhārata, Brahmaņā brāhmaņānām cha tathānugrahakāmkshayā, vivyāsa vedān yasmāt sa yasmādvyāsa iti smritah. 73 Vedānadhyāpayāmāsa mahābhāratapamchamān, Sumantum jaiminim pailam sukam chaiva svamātmajam. 74 Prabhurvarishtho varado vaisampāyanameva cha, samhitāstaih prithaktvena bhāratasya prakāsitāh. 75

<sup>1</sup> आसीद्राजा महावीर्य: पारिक्षिज्जनमेजय: । Santi-parva, verse3, ibid

<sup>2</sup> एवमुक्त्वा तु राजानिमन्द्रोतो जनमेजयम् । याजयामास विधिवद् वाजिसेघेन शौनकः ॥ Verse 34, chapter 149, ibid

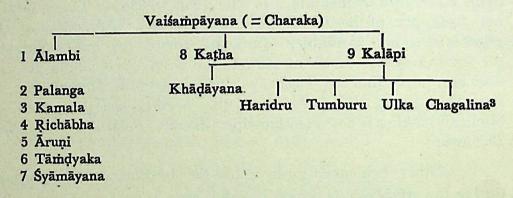
<sup>3 20. 127. 7-10</sup> 

<sup>4 6.32</sup> 

<sup>5 6.12,</sup> Uttara-bhāga

<sup>6</sup> ब्रह्मणा ब्राह्मणानां च तथानुग्रहकाङक्षया । विव्यास वेदान् यस्मात् स यस्माद्व्यास इति स्मृतः .73. वेदानघ्यापयामास् महाभारतपञ्चमान् । सुमन्तुं जैमिनि पैलं शुकं चैव स्वमात्मजम् .74. प्रमुर्थरिष्ठो वरदो वैश्वम्पायनमेव च । संहितास्तैः पृथक्त्वेन भारतस्य प्रकाशितः .75.

Veda Vyāsa had four disciples, Sumantu, Jaimini, Vaišampāyana and Paila. These four had a special study of the Vedas. It is mentioned in the Kāšikā: Vaišampāyanāntevāsinah nava......Charakah iti vaišampāyanasyākhyā, tatsambandhena sarve tadantevāsinašcharakā ityuchyante.¹ Patañjali writes in his Mahābhāshya: Vaišampāyanāntevāsī kaṭhah. Kaṭhāntevāsī khāḍāyanah. Vaišampāyanāntevāsī kalāpī.² Genealogy of the disciples is as follows:



According to Mahābhāshya 1-3 are prāchya, 4-6 are udīchya and 7-9 are Mādhyama. Hāridraviņa, Taumburaviņa and Āruņina are mentioned in Kāšikā. They were exponents of the brāhmaņas as stated in the Mahābhāshya. Since the available brāhmaņas were expounded by Veda

<sup>1</sup> वैशंपायनान्तेवासिनः नव ।.... चरकः इति वैशंपायनस्याख्या, तस्संबन्धेन सर्वे तदन्तेवासिनश्चरका इत्यूच्यन्ते । 4.3.104

<sup>2</sup> वैशंपायनान्तेवासी कठ: । कठान्तेवासी खाडायन: । वैशंपायनान्तेवासी कलापी । ibid, varttika 2

<sup>3</sup> Chhāndogyopanishad published by S.K. Belvalkar in Four Unpublished Upanisadic Texts, 1925, appears to be of this rishi. A brāhmaṇa expounded by this rishi is mentioned by Pāṇini in the aphorism 4.3.109. A sūtra from Chhāgaleya-śrauta-sūtra is quoted in Śāmkhāyana,-śrauta-bhāshya 6.1.7. See p. 65 above.

<sup>4 4.2.138</sup> 

<sup>5</sup> A samhitā and brāhmaņa by Hāridravika is referred to in the Nirukta 10.5, as: yadarodīt tadrudrasya rudratvam iti hāridravikam. See p. 63 above.

<sup>6 4.3.104;</sup> Vāyu-purāņa 60. 7-9, slightly differs.

<sup>7 4. 2. 104</sup> 

#### PERIOD OF THEIR COMPILATION

Vyāsa and his disciples who had flourished during the *Mahābhārata* period, the period of the brāhmaṇas is also the same.

The Santi-parva of the Mahabharata has another evidence1:

Vivikte paravatatate pārāśaryo mahātapah, vedānadhyāpayāmāsa vyāsah śishyān mahātapāh. 23. Sumantum cha mahābhāgam vaiśampāyanameva cha, jaiminim cha mahāprājām pailam chāpi tapasvinam. 27.

It is clear that Sumantu and others were the disciples of Pārāśarya Vyāsa. They all had expounded the brāhmanas towards the end of the Dvāpara-yuga.

B. Yājñavalkya had also belonged to the Mahābhārata period as evident from verses in the Sabhā-parva<sup>2</sup>:

Bako dālbhyah sthūlaśirāh krishņadvaipāyanah śukah, sumanturjaiminih pailo vyāsaśishyastathā vayam. 9. Tittirryājñavalkyaścha sasuto romaharshaṇah.

Baka Dālbhya, Sthūlaśira, Kṛishṇa Dvaipāyana, Śuka, Sumantu, Jaimini, Paila, Tittiri, Yājñavalkya were the gems of the court of king Yudhishṭhira. According to Jayāditya, Śatapatha Brāhmaṇa was expounded by Yājñavalkya.³ Here, Jayāditya differs with Patañ-jali,⁴ as he had some other ancient ākhyāna to depend upon. The sub-divisions of the brāhmaṇas were also called brāhmaṇas. Most of the minor brāhmaṇas in the Śatapatha Brāhmaṇa are very old and were

<sup>1</sup> विविक्ते पर्वततटे पाराशर्यो महातपः। वेदानध्यापयामास व्यासः शिष्यान् महातपाः. 23. सुमन्तुं च महाभागं वैशंपायनमेव च। जैमिनि च महाप्राज्ञं पैलं चापि तपस्विनम्. 27. chapter 314

<sup>2</sup> बको दालम्यः स्थूलशिराः कृष्णद्वं पायनः शुकः । सुमन्तुर्जे मिनिः पंलो व्यासशिष्यास्तथा वयम्. 9. तित्तिर्याज्ञवल्क्यश्च ससुतो रोमहर्षणः । chapter 4

<sup>3 4.3.105,</sup> see above p. 14

<sup>4</sup> see p. 58. Rigveda para Vyākhyāna, Bhagavad Datta

expounded by Prajāpati and other sages. As compared to these, the brāhmaņas expounded by Yājñavalkya are later. The ākhyāna does not refer to the complete Śatapatha Brāhmaṇa, but to the sud-divisions. Śatapatha Brāhmaṇa was expounded along with Bhāllavī, Śātyāyana and Aitareya Brāhmaṇas. Mahidāsa, the exponent of Aitareya Brāhmaṇa is slightly posterior to Sumantu and others. The same conclusion is deduced from Āśvalāyana-grihya-sūtra.¹ Yājñavalkya being their colleague, the Śatapatha Brāhmaṇa expounded by him belonged to the same period. Bulila Āśvatarāśvi a contemporary of Yājñavalkya is referred to in Aitareya Brāhmaṇa,² therefore, it is of the same period or a little later.

Yājñavalkya had a discussion with Daivarāti Janaka,3 who was also known as Daivarāti Brihadratha Janaka.4 According to an opinion this Janaka had long preceded Sīradhvaja Janaka, father of Queen Sītā. Could it be that Daivarāti Janaka of Mahābhārata was different from his namesake mentioned in the Rāmāyaṇa? Daivarāti Janaka of the Mahābhārata had a discussion with Suka. Bhīshma had been apprised of the deductions of the discussion by Daivarāti himself.5

- C. Internal evidence in the Satapatha Brāhmaṇa substantiates that the brāhmaṇa was expounded during the Mahābhārata period:
  - (a) Atha pṛishadājyam tadu ha charakādhvaryavah pṛishadājyamevāgre abhidhārayanti prāṇah pṛishadājyamiti vadantastadu ha Yājñaval-kyam charakādhvaryuranuvyājahāra.6
  - (b) Ta a u ha charakāh. Nānaiva mantrābhyām juhvati prāņodānau vā

<sup>1 3.4.4</sup> 

<sup>2 6.30</sup> 

<sup>3</sup> Verses 3-4, chapter 298, Śānti-parva, Mahābhārata, Poona ed; Verses 2, 22, 23, chapter 306, ibid.

<sup>4</sup> Verse 6, sarga 71, Bāla-kāṇḍa, 2nd ed. Madras, 1958

<sup>5</sup> Verse 105, chapter 306, Santi-parva

<sup>6</sup> अय पृषदाज्यं तदु ह चरकाघ्वयंवः पृषदाज्यमेवाग्रेऽभिधारयन्ति प्राणः पृषदाज्यमिति वदन्तस्तदु ह याज्ञवल्क्यं चरकाघ्वर्यु रनुव्याजहार । 3.8.2.24, p. 382

asyaitau nänävīryau prāņodanau kurma iti vadantastadu tāthā na kuryāt.1

- (c) Yadi tam charakebhyo vā yato vānubrabīt.2
- (d) Tadu ha charakādhvaryavo vigṛihṇanti.3
- (e) Prājāpatyām charakā ālabhante.4
- (f) Iti ha smā āha māhitthiryam charakāh prājāpatye paśāvāhuritiō
- (g) Tadu ha charakādhvaryavah.6

Charaka and charakādhvaryu mentioned in the above references are the disciples of Vaiśampāyana. Dr. Caland in his introduction to the Kāṇva Śatapatha Brāhmaṇa has discussed in detail these references. A reference in the Vāyu-purāṇa further corroborates it: brahmahatyā tu yaiśchīrṇā charaṇāchcharakāh smṛitāh. Vaiśampāyanaśishyāste charakāh samudāhritāh. Charaka-Vaiśampāyana belonged to the Mahābhārata period and a work referring to his disciples cannot be anterior to that period.

D. The memorable discussion between Yājñavalkya and other *rishis* in the court of king Janaka is narrated in the *Satapatha Brāhmaṇa.*<sup>9</sup> A question by Yājñavalkya could not be replied by one of the *rishis* named Vidagdha Śākalya,<sup>10</sup> whose head, therefore, had fallen.<sup>11</sup> Śākalya was the famous *āchārya* of the *Rigueda* and foremost

<sup>1</sup> ता ऽउ ह चरकाः । नानैव मन्त्राभ्यां । जुह्वति प्राणोदानौ नानावीयौ प्राणोदानौ कुर्म इति वदन्तस्तदु तथा न कुर्यात् । 4-1.2.19, P- 427

<sup>2</sup> यदि तं चरकेम्यो वा यतो वानुब्रवीत्। 4.2.4.1, p. 452

<sup>3</sup> तदु ह चरकाध्वर्यवो विगृह्णन्ति । 4.2.3.15, P. 451

<sup>4</sup> प्राजापत्यं चरका आलभन्ते । 6.2.2.1, p. 667

<sup>5</sup> इति ह स्माऽऽह माहित्थियं चरकाः प्राजापत्ये पशावाहुरिति । 6.2.2.10, p. 668

<sup>6</sup> तदु ह चरकाध्वर्यव: 18.1.3.7, p. 862, see introduction, p. 92, Kāṇva Satapatha

<sup>7</sup> p. 99

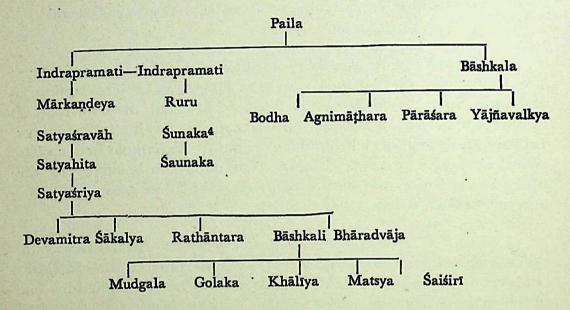
<sup>8</sup> ब्रह्महत्या तु यैश्चीर्णा चरणाच्चरकाः स्मृताः। वैशंपायनिशिष्यास्ते चरकाः समुदाहृताः, purva chapter 62. 23.

<sup>9</sup> Kāndas 11-14

<sup>10 11.4.6.3,</sup> SB

<sup>11 14.5.7.28,</sup> SB ·

among the padakāras.¹ He was better known as Devamitra Śākalya. His discussion with Brahmavāhasuta Yājñavalkya² is also mentioned in the Vāyu-purāṇa,³ according to which the following genealogy of the teachers and the disciples is available:



Śākalya and others being the disciples of Paila all belonged to the *Mahābhārata* period. As he had a discussion with Yājñavalkya, the latter as well as the brāhmaṇa propounded by him belong to the same period.

E. Baka Dālbhya, Vichitravīrya and Dhritarāshṭra are mentioned in the *Kāṭhaka-saṃhitā*: Naimishyā vai satramāsata ta uthāya saptavimśatim kurupañchāleshu vatsatarānavanvata tānbako dālbhirabravīdyūyamevaitān vibhajadhvamimamaham dhritarāshṭram vaichit-

<sup>1</sup> पदवित्तमः, Vāyupurāṇa pūrva 60.63

<sup>2 60.41,</sup> ibid

<sup>3 60,32-60,</sup> ibid

<sup>4 8.64,</sup> Anusasana-parva, Mahābhārata, Poona ed.

ravīryam gamishyāmi. This story is narrated in the *Mahābhārata* also:
Yayau rājamstatto rāmo bakasyāśramamantikāt;
yatra tepe tapastīvram dālbhyo baka iti śrutih. 32.

i.e., O! king, then Balarāma went near the hermitage of Baka. According to śruti, here, Dālbhya Baka had practised hard penance. In the same parva<sup>3</sup> it is stated:

Yatra dālbhyo bako rājanpaśvarthe sumahātapāh, juhāva dhritarāshṭrasya rāshṭram kopasamanvitah.1.

Tānabravīdbako dālbhyo vibhajadhvam paśūniti. 5.

Kāṭhaka-saṁhitā mentions Dhṛitarāshṭra, son of Vichitravīrya, of Mahābhārata fame. So the saṁhitā and the related brāhmaṇa were propounded during the same period. Baka Dālbhya was living when Yudhishṭhira was ruling. In the Vana-parva it is stated.

Athābravīdbako dālbhyo dharmarājam yudhishthiram, samdhyām kaunteyamāsinamrishibhih parivāritam.5

The average life span of the *rishis* used to be from hundred to three or four hundred years. They were known as *dirghajivi* according to *Manusmṛiti*: rishayo dīrghasañdhyatvāt dirghamāyuravāpnuyuh. Baka Dālbhya who was living during the rule of Yudhishṭhira, also had discussion with his predecessor Dhritarāshṭra, son of Vichitravīrya.

<sup>1</sup> नैमिष्या वै सत्रमासत त उत्थाय सप्तिविशित कुरुपञ्चालेषु तत्सतरानवन्वत तान्बको दाल्भिरब्रवीद्यूय-मेवैतान् विभज्ञध्विमममहं घृतराष्ट्रं वैचित्रवीयँ गिमिष्यामि । 10. 6

<sup>2</sup> ययौ राजंस्ततो रामो वकस्याश्रममन्तिकात्। तत्र तेपे तपस्तीत्रं दाल्म्यो वक इति श्रुतिः ॥32॥ chapter 39, Salya-parva

<sup>3</sup> यत्र दाल्म्यो बको राजन्पश्वर्थे सुमहातपा:। जुहाव घृतराष्ट्रस्य राष्ट्रं कोपसमन्वित:।। 1 ।।
.....तानव्रवीद्वको दाल्म्यो विभज्ञध्वं पशूनिति ।।ऽ।। Chapter 40

<sup>4</sup> Chhāndogyopanishad 1.12.1 mentions him. JUB 1.3.9; 4.7.2 also mention him. 5 अथाब्रवीद्वको दाल्म्यो घर्मराजं युधिष्ठिरम् । सन्ध्यां कौन्तेयमासीनमृषिभिः परिवारितम् । 27.5

<sup>6</sup> अपि हि भूयांसि शताद्वर्षेन्य: पुरुषो जीवति, 1.9.3.19, SB

<sup>7</sup> ऋषयो दीर्घसन्ध्यत्वात् दीर्घमायुरवाप्नुयुः, 4.94

His long narration in the Katha—samhitā implies that the related brāhmaṇa was compiled during the Mahābhārata period. Most of the brāhmaṇas were compiled during the same period.

It has already been stated that Baka Dālbhya was a contemporary of Yājnavalkya.<sup>1</sup>

Life span was reduced to hundred years when Patañjali lived. He writes: kim punaradyatve yah sarvathā chiram jīvati sa varsha-satam jīvati. Kātyāyana also writes: sahasrasamvatsaramamanushyāṇāmasambhavāt³ and nādarśanāt.⁴

- F. It is stated in Kāṭhak-samhitā that the son of Bhīmasena had addressed Divodāsa (Uddālaka) Āruṇī: divodāso bhaimasenirāruṇimuvācha. Uddālaka was a colleague of Yājñavalkya and others. According to the Śatapatha Brāhmaṇa, Divodāsa was the son of Bhīmasena who was a Pārikshit: ete aeva pūrve aahani..... Tena bhīmasenam.....tena śrutasenamityete pārikshitīyah, i. e., Bhīmasena, Ugrasena, and Śrutasena were Pārikshitās. They had preceded the Mahābhārata period by a generation. As such, the Kāṭhaka-samhitā and the Śatapatha Brāhmaṇa had been compiled during the Mahābhārata period or slightly later.
- G. Āraņyakas are either sub-divisions of the brāhmaņas or form their part itself. Taittirīya Āraņyaka is a compendium to the brāhmaņa. Pārāśarya Vyāsa expresses an opinion on 1.9.2. Tittiri

2 कि पुनरद्यत्वे यः सर्वथा चिरं जीवति स वर्षंशतं जीवति, p. 5, Vol. 1, Mahābhāshya

4 नादशनात् kaṇḍikā 6, p. 54, Chapter 1, commentary by Karka, Śrautasūtra.

5 दिवोदासो भैमसेनिरारुणिमुवाच । 7.8

6 एतेऽएव पूर्वे ऽअहनी ।.....तेन भीमसेनं.....तेनोग्रसेनं.....तेन श्रुतसेनमित्येते पारिक्षितीय:

7 Tittiri is mentioned in Ashṭādhyāyī 4.3.102; Patañjali writes about his verses तित्तिरिणा प्रोक्ताः श्लोका इति, 4.2.66.

<sup>1</sup> See above p. 103

<sup>3</sup> सहस्रसंवत्सरममनुष्याणामसम्भवात्, chapter 1. 138, p. 52, commentary by Karka. The word manushya, here, refers to rishis, as well. See Mimāmsā-sūtra 6.7.31—40

who propounded the āraṇyaka belonged to the *Mahābhārata* period.¹ These two evidences place the āraṇyaka and the brāhmaṇa in this period itself.

H. Jaimini had propounded the Jaimintya-samhitā of the Sāmaveda. He was one of the disciples of Pārāśarya Vyāsa. Sāmavidhāna-Brāhmaṇa states: vyāsah pārāśaryo jaiminiye.² He was the first to be taught the recensions of the Sāmaveda by Vyāsa. He propounded the Talavakāra-Jaimintya Brāhmaṇas. Being the disciple of Pārāśarya Vyāsa, he belongs to the Mahābhārata period. The brāhmaṇa propounded by him also belongs to the same period. Many proper names mentioned in this brāhmaṇa are of this period; these have been mentioned in the previous chapter.

Jaimini is the author of *Mimāmsā-sūtras* as well. The following verse connoting the past history is available in the beginning of most of the manuscripts of this brāhmaṇa:

Ujjahārāgamāmbhodheyo dharmāmritamañjasā, nyāyairnirmathya bhagavān sa prasīdatu jaiminih 3

This view of Keith cannot be accepted, as the above quoted verse found in the beginning of most of the manuscripts of the Jaiminiya Brāhmaṇa represents the correct history and Jaimini, the exponent of the Talavakāra Brāhmaṇa and disciple of Veda Vyāsa had also composed the Mimāmsā-sūtras. Since Keith accepted the compos-

<sup>1</sup> See above p. 103

<sup>2</sup> व्यास: पाराशर्यो जैमिनिये, 3.9.3

<sup>3</sup> उज्जहारागमाम्भोधेयो धर्मामृतमञ्जसा । न्यायैनिर्मथ्य भगवान् स प्रसादतु जैमिनिः ।।

<sup>4</sup> p.4-5, The Karma Mimāmsa, 1921

ition of mimāmsā-sūtras in 200 A. D., he is unable to reconcile to the correct view.

Further, mīmāmsā sūtras had been known long before the beginning of the Christian era. Keith accepts that Upa-varsha had is commentary on these sūtras. His basis is the commentary by Samkara on Vedānta—sūtras.¹ Besides Samkara, Keśava, follower of the Atharvaveda remembers Upa-varsha, commentator on mīmāmsā-sūtras, in the Kaūśika-sūtra, as: Upavarshāchāryeṇoktam. Mīmāmsā-yām smṛitipāde kalpasūtrādhikaraṇe .....iti bhagavānupavarshāchāryeṇa pratipāditam.² Bhāskara quotes Upa-varsha in his commentary on Vedānta-sūtra 1. 1. 1. The commentary by Upa-varsha is mentioned by Sāyaṇa in his bhāshya on the Rigveda.³ Upa-varsha had preceded Pāṇini. According to Kathā-sarit-sāgara, both had the same guru. Rājaš khara writes in his Kāvya-mīmāmsā:

Śrūyate cha pāṭaliputre Śāstrakāra parīksha— Atropavarshavarshāviha pāṇinipimgalāviha vyāḍih, vararuchipatañjalī iha parīkshitāh khyātimupajagmuh.4

A chronological description of the great authors is available in this verse. In the ascending order these are Patanjali, Vararuchi, Pimgala, Pāṇini, Varsha and Upa-Varsha.

Nāgesa-bhaṭṭa in his Siddhānta-laghu-mañjūshā commenting on a Sāmkhya-aphorism: pratītyapratītibhyām na sphoṭātmakah śabda iti<sup>6</sup> writes; iti sāmkhyoktam tadanusāryupavarshoktam cha

<sup>1 3.3.53</sup> 

<sup>2</sup> उपवर्षाचार्येणोक्तं । मीमांसायां स्मृतिपादे कल्पसूत्राधिकरणे..... इति भगवानुपवर्षाचार्येण प्रतिपादितम्, p. 307

<sup>3</sup> p. 6

<sup>4</sup> श्रूयते च पाटलिपुत्रे शास्त्रकार परीक्षा — अत्रोपवर्षवर्षाविह पाणिनिपिञ्जलाविह व्याडिः । वररुचिपतञ्जली इह परीक्षिताः स्यातिमुपजग्मुः, p.55

<sup>5</sup> pp 26-29, Āshāḍa 1922, Arya, Bhagavad Datta, Lahore,

<sup>6</sup> प्रतीत्यप्रतीतिभ्यां न स्फोटात्मकः शब्द इति p. 211

sphotakhaṇḍanamapāstam.¹ Upa-varsha is quoted in ·Nyāya-mañjarī as: tatra pratyakshamātmānamaupavarshāh prapedire.² Vīramitrodaya writes in his Samskāra-prakāsa.

Dvividhānapi gargānstān upavarsho mahāmunih, anukramya tva vai vāhyān bharadvājatayā jagau.<sup>3</sup>

Ātmānanda in his commentary on Asyavāmīya-sūkta quotes a verse from Upa-varsha as: Āha chopavarshah—

Bodhyāntarātye vāchām mahātātparyamuchyate, anyārthamuchyate anyāchchet tadavāntaraśābditam.4

Upa-varsha is also mentioned in Gotra-pravara-mañjari. The commentator being of an early date, the original aphorisms ought to be still more earlier. Pāṇini is to be placed almost two centuries after the beginning of the Kali-yuga. Some of the modern scholars accept his date as fifth century before the Christian era. This has to be the date of the sūtras, as well. Keith as such has no locus standi.

Jaimini, the disciple of Vyāsa and author of mīmāmsā-sūtras was the exponent of Talavakāra Brāhmaṇa: As such, the brāhmaṇa belongs to the Mahābhārata period.

I. Chhāndogyopanishad forms the final portion of the Tāmdya Brāhmaņa. It is stated in the Upanishad: Etaddha sma vai tadvidvānāha mahidāsa aitareyah. Sa ha shoḍaśam varshaśatamajīvat. Mahidāsa Aitareya was the exponent of the Aitareya Brāhmaṇa. He is mentioned in Aśvalāyana-gṛihya-sūtra and Jaimintya-upanishad-brāhmaṇa. He is in

<sup>1</sup> इति सांख्योक्तंतदनुसार्यु पवर्षोक्तं च स्फोटखण्डनमपास्तम्, p. 211

<sup>2</sup> तत्र प्रत्यक्षमात्मानमीपवर्षाः प्रपेदिरे, p.3, Vol. 2

<sup>3</sup> द्विविघानिप गर्गास्तान् उपवर्षो महामुनि:। अनुक्रम्य त्व वै वाह्यान् भरद्वाज़तया जगौ, p.614

<sup>4</sup> आह चोपवर्षः—बोध्यान्तरात्ये वाचां महातात्पर्यमुच्यते । अन्यार्थमुच्यतेऽन्यच्चेत् तदवान्तरशाब्दितम्. p. 82

<sup>5</sup> See Pāṇini kālīna Bhārat, Agrawala, V.S.

<sup>6</sup> एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः ।....। स ह षोडशं वर्षशतमजीवत्, 3,16,6, see above p. 17 also

<sup>7 3.4.4 8 4.2.11</sup> 

between Vyāsa vnd Saunaka and Āśvalāyana. Saunaka was the exponent of a recension and a brahmana according to the aphorism of Pāṇini: Saunakādibhyaschhandasi.1 Possibly, this recension was related to the Atharva-veda. Āśvalāyana, the disciple of Saunaka had mainly followed the Rigveda. Saunaka himself was the author of many works on the Rigveda. These āchāryas were not confined to a particular recension. Kātyāyana, another disciple of Saunaka, had written on all the four Vedas. Saunaka having expounded a recension of the Atharva-veda,, as such, has not to be douted. Aśvalayana was disciple of this Saunaka according to the introduction to the Sarvānukramaņī-vritti by Shadguruśishya: Śaunakasya tu śishyo abhūta bhagavānāśvalāyanah.2 For this very reason Āśvalāyana writes at the end of his Śrauta-sūtra and Grihya-sūtra: namah Śaunakāya. Namah Śaunakāya.3 Having expounded a recension Śaunaka is very near to Vyāsa. Mahidāsa Aitareya is also very close to Krishņa-Davipāyana-Vyāsa. Therefore, the Aitareya Brāmhana expounded by of the Mahābhārata period. Chhāndogya-upanishad and brāhmaņa mentioning him, also, belong to the Mahābhārata period. Probably, the upanishad portion is slightly later, and Mahidasa Aitareya had died by that time. Possibly, Mahidasa had a shorter life as compared to other rishis. A reference in the Jaiminiya-upanishadbrāhmaņa has the same conclusion: Etaddha tadvidvān brāhmaņa uvācha mahidāsa aitareyah.... Sa ha shoḍaśaśatam varshāṇi jijīva.4 Aitareya Āranyaka is the closing portion of the brāhmana. Mahidāsa is mentioned in it also: Etaddha sma vai tadvidvānāha mahidāsa aitareyah.5 Keith writes on it: 'This mention is enough to prove that Mahidasa did not write the Aranyaka. But it is quite probable that he was the redactor of the Brāhmaṇa, in its form of forty chapters.6

<sup>1</sup> शीनकादिम्यश्छन्दसि, 4.3.106

<sup>2</sup> शीनकस्य तु शिष्योऽभूत भगवानाश्वलायनः।

<sup>3</sup> नमः शीनकाय । नमः शीनकाय ।

<sup>4</sup> एतद तिद्वान् ब्राह्मण उवाच महिदास ऐतरेयः ।.....स ह षोडशशतं वर्षाणि जिजीव, 4.2.11

<sup>5</sup> एतद स्म वै तद्विद्वानाह महिदास ऐतरेय:, 2.1.8

<sup>6</sup> Note 2, p. 210

Mere mention of the name cannot exclude Mahidāsa from being the exponent. Šatapatha Brāhmaņa was expounded by Yājñavlkya and his name is often mentioned in the brāhmaņa as: tadu hovācha yājñavalkyah;¹ iti ha smāha yājñavalkyah² and sa hovācha yājñavalkyah.³

A few scholars express that Mahidāsa had lived for 1600 years, instead of 116 years. Medhātithi in his commentary on *Manusmṛiti* writes: nanu 'sa ha shoḍaśam varshaśatamajīvat' iti paramamāyurvede śrūyate. Ganganath Jha in his English translation expresses, 'But we find the highest age described as 1600 years, in the Chhāndogya Upanishad (3.16.7) where it is said he lived for sixteen hundred years.' Rajendralal Mitra has the same opinion. The ancient āchāryas have translated it as: Shoḍaśottaravarshaśatam—Śamkara; shoḍaśnādhikam varshaśatam—*Rāmānuja* and shoḍaśottaram śatam—*Madhva*.'

Purusha has been compared with savanas in this reference from the Upanishad. The total years of the three savans is 24+44+48=116 years. The figure 1600 years does not fit with reference to the context. Max Mueller and Hans Oertel accept the meaning as 116 years. Jha has, else where, translated eka satamadhvaryunāmas mentioned by Medhātithi as 'a hundred recensions,' which again is incorrect, as in literature it means 101 only.

An intersting difficulty arises in the translation of the phrase vayam used at the end against serial 45 in the genealogy of forty five āchāryas who had succeeded Yājñavalkya; it is mentioned at the end

<sup>1</sup> तदु होवाच याज्ञवल्क्यः, 1.3.4.21; 2.3.1.21; 2.4.3.2; 12.4.1.10

<sup>2</sup> इति ह स्माह याज्ञवल्क्य: 3.1.3.10

<sup>3</sup> स होवाच याज्ञवल्क्य:, 12.6.3.2

<sup>4</sup> ननु 'स ह पोडशं वर्षशतमजीवत् इति परममायुर्वेदे श्रूयते, 1.83

<sup>5</sup> षोडशोत्तरवर्षशतम् —शङ्कर

<sup>6</sup> षोडषाधिक वर्षशतम् - रामानुज

<sup>7</sup> षोडशोत्तरं शतम्—मध्व

<sup>8</sup> एकं शतमध्वयू णाम्

of the Mādhyandina Śatapatha Brāhmana. Against serial number 45, no name is mentioned; instead the phrase vayam is used. Could it mean that the expositions by Yājñavalkya were added by a large number of his disciples?

At times plural is also used for a single person. In Satapatha Brāhmaṇa, Janaka addresses: sahasram bho yājñavalkya dadymo yasminvayam tvayi mitravindāmavavidāmeti.¹ Janaka uses the plural for himself, here. This brāhmaṇa has another reference: sabandhuh śunāsīryasya yam pūrvamavochām.² The meaning of the phrase avochām has a similar implication. Vayam referred to the disciples who had added to the brāhmaṇa. They lived two or three hundred years after the Mahābhārata period. The additions to a brāhmaṇa by the later disciples or the āchāryas, at times, create difficulty in fixing the period of the brāmaṇas. Similarly, references to the age of Mahidāsa could be inter-polation.

Samkara writes about this genealogy, at the end of his commentary on Brihadāranyaka Upanishad: athedānīm samastapravachanavamsah. Dvivedaganga in his commentary on Mādhyandina-Āranyaka writes: ayam vamsah samastasyaiva pravachanasya bhavati na vyavahitakhilakāṇḍasya. These references are in contradiction of the vast literature wherein Yājñavalkya has been accepted as the exponent of the brāhmaṇa. Vayam does not appear to refer to all the āchāryas as having propounded the brāhmaṇa, but to those āchāryas only who had added to the existing brāhmaṇa and their additions have to be treated as inter-polations. In fact, the genealogy itself is an inter-polation.

- (J) Another genealogy in the Sāma-vidhāna-brāhmaņa<sup>5</sup> reads:
  - 1 Prajāpati

<sup>।</sup> सहस्रं भो याज्ञवल्क्य दद्मो यस्मिन्वयं त्वयि मित्रविन्दामवविदामेति 11.4.3.2

<sup>2</sup> सबन्धुः शुनासीर्यस्य यं पूर्वमवोचाम्, 2.6.3.5

<sup>3</sup> अथेदानीं समस्तप्रवचनवंश:

<sup>4</sup> अयं वशः समस्तस्यैव प्रवचनस्य भवति न व्यवहित् शिलकाण्डस्य

<sup>5 3.9.3,</sup> 

- 2 Brihaspati
- 3 Nārada
- 4 Vishvaksena
- 5 Vyāsa Pārāśarya
- 6 Jaimini
- 7 Paushpiñjaya
- 8 Pārāśaryāyaņa
- 9 Bādarāyaņa
- 10 Tāmdi
- 11 Sātyāyani

Tāmḍi and Śātyāyani had succeeded Pārāśarya Vyāsa, therefore, as exponents of Tāmḍya and Śāṭyāyana Brāhmaṇas, they belong to the Mahābhārata period. Śatapatha has an apt reference: atha ha smāha tāmḍyah.¹

- (K) According to Abhaya Kumar Guha, Krishna Dvaipāyana Veda Vyāsa, and Bādarāyana are one and the same person. The last work by Veda Vyāsa, the *Vedānta-sūtras*, refer to *mantra-samhitās*, brāhmanas, āranyakas and the upanishads as:
  - (1) Īkshaternāśabdam²
  - (2) Śrutatvāchcha.3
  - (3) Māntravarņikameva cha gīyate4.
  - (4) Antaryāmyadhidaivādishu taddharmavyapadeśāts
  - (5) Śāriraśchobhayo api hi bhedenainamadhīyate.
  - (6) Amananti chamamasmin.7
  - (7) Parāttu tatśruteh.8

8 प्रात् त्त्यतेः 2.3.41

<sup>1</sup> अथ ह स्माह ताण्डच: 6.1.2.25

<sup>2</sup> ईक्षतेर्नाशब्दम्, 1.1.5

<sup>3</sup> श्रुतत्वाच्च, 1.1.11

<sup>4</sup> मान्त्रविणकमेव च गीयते, 1.1.15

<sup>5</sup> अन्तर्याम्यधिदैवादिषु तद्धर्मव्यपदेशात्, 1,2.18

<sup>6</sup> शारीरश्चोभयोऽपि हि भेदेनैनमधीयते, 1,2,20

<sup>7</sup> आमनन्ति-वैनमस्मिन्, 1.2.32

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(8) Agnyādigatiśruteriti chenna bhāktatvāt.1

(9) Pūrushavidyāyāmiva chetareshāmanāmnānāt.2

(10) Sabdaschāto akāmakāre.3

These aphorisms refer to surtis from Chhāndogyopanishad, Kānva and Mādhyandina Satapatha Brāhmaṇas, Jābāla Upanishad, Kaushītaki Upanishad, Bṛihadāraṇyaka Upanishad, Rahasya Brāhmaṇas of Tārnḍi and Paimgi, and Kāṭhaka-sarhhitā respectively.

The brāhmaṇas were compiled by the disciples of Veda Vyāsa and reference to them in a work by Veda Vyāsa himself implies that the compilation of the brāhmaṇas had been completed during the life time of Veda Vyāsa himself or during the *Mahābhārata* period itself.

The Vedānta-sūtras refer to Manusmṛiti. Could it mean that these sutras are of a much later date? It appears that the original sūtras are by Veda Vyāsa himself, whereas later additions have also been made to them.

(L) A verse in the Adi-parva of the Mahābhārata<sup>5</sup> refers to Devāpi, Santanu and Bāhlīka, the three sons of Pratīpa by his wife Sunandī from Sibi country:

Pratīpastu khalu śaivyāmupayeme sunandīm nāma. Tasyām trīn putrānutpādayāmāsa. Devāpim śantanum bāhlikam cheti. 47

Bāhlika, son of Pratīpa, is mentioned in the Śatapatha Brāhmaņa; tadu ha bahlikah prātipīyah śuśrāva kauravyo rāja. Bāhlika<sup>6</sup> and

<sup>1</sup> अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात्, 3.1.4

<sup>2</sup> पुरुषविद्यायामिव चेतरेपामनाम्नानात्, 3.3.24

<sup>3</sup> शब्दश्चातोऽकामकारे, 3.4.31

<sup>4 3.4 30; 3.4.38</sup> 

<sup>5</sup> प्रतीपस्तु खलु शैव्यामुपयेमे सुनन्दीं नाम । तस्यां त्रीन् पुत्रानुत्पादयामास । देवापि शन्तनुं बाह्णीकं चेति, 47, chapter 63; see 89.52 of Poona ed.

<sup>6</sup> तदु ह बिह्नक: प्रातिपीय: गुश्राव कीरव्यो राजा, 12,9,3.3 7 23,9

Santanu<sup>1</sup>, as sons of Pratīpa are mentioned in the *Udyoga-parva* also. Bāhlika is of the *Mahābhārata* period and *Satapatha Brāhmaṇa* which also mentions him, is, therefore, of the same period.

In the Rāmāyaṇa Kaṭha, Kālāpa and Taittirīya are mentioned.<sup>2</sup> The verses in the edition of the Rāmāyaṇa by Sātavalekara appear to be inter-polations as these do not appear in the more authentic and crititcal editions of the Bengal<sup>3</sup> and North-western recensions.<sup>4</sup> The reading taittirīyāṇām in all the editions must also be an inter-polation. Tittiri is a disciple of Vaiśampāyana as stated above; they belonged to the Mahābhārata period. It is mentioned in the Kāṇḍānukramaṇikā: vaiśampāyano yāskāyaitām prāha paimgye. Yāskastittiraye prāha ukhāya prāha tittirih.<sup>5</sup>

The following verse in the Satapatha Brāhmaņa is further helpful in determining the period of the brāhmaņas:

Etā (krittikāh) ha vai prāchyai diśo na chyavante, sarvāņi ha vā aanyāni nakshatrāņi prāchyai diśaśchyavante.6

Samkara Bālakrishņa Dīkshit has discussed that at particular movement except krittikā planet all the other planets move in the prāchī direction. This had happened even 3000 years before Vikrama. Satapatha and the other brāhmaṇas refer to this event; therefore, the brāhmaṇas are that much old. The brāhmaṇas have many more similar readings which analysed astronomically lead to the same conclusion.

Brāhmaṇas are considered to be contempraneous with the Vedas. These have been expounded from the earliest times: their present form had taken shape during the *Mahābhārata* period when these were compiled.

<sup>1 146.2 2 15</sup> and 18, sarga 32, Ayodhyā-Kāṇḍa. Satavlekar.

<sup>3 17</sup> and 20, sarga 32 4 17 and 20, sarga 35

<sup>5</sup> वैशम्पायनो यास्कायैतां प्राह पैङ्गये । यास्कस्तित्तिरये प्राह उखाय प्राह तित्तिरि: ।।15।।

<sup>6</sup> एता (कृत्तिकाः) ह वै प्राच्ये दिशो न च्यवन्ते । सर्वाणि ह वाऽअन्यानि नक्षत्राणि प्राच्ये दिशश्च्यवन्ते । १२.१.२.३

CHAPTER SIX

# LITERATURE ANTERIOR TO THE BRAHMANAS

Indian literature and culture in its vivid form is best represented in its available works. Presistent efforts of the past two centuries have helped to preserve their small portion. Even if the works in original have been lost, references to them in literature are available. An exhaustive survey of this vast literature is a desideratum.

Before the *Mahābhārata* period, the brāhmaṇas had continued to be expounded; besides, the āchāryas had been compiling literature on varied subjects. Vātsyāyana commenting on *Nyāya-sūtra* 4.1.62, quotes the following from a lost brāhmaṇa:

Pramāņena khalu brāhmaņetihāsapurāņasya prāmāņyamabhyanujñāyate. Te vā khalvete atharvāngirasa etaditihāsapurāņamabhyavadan.....ya eva mantrabrāhmaņasya drashṭārah pravaktāraścha te khalvitihāsapurāṇasya dharmaśāstrasya cheti. 1

The brāhmaņas help in establishing the authenticity of the puarāņas and itihāsa or history. They were the atharvāngirasa who

<sup>1</sup> प्रमाणेन खलु ब्राह्मणेतिहासपुराणस्य प्रामाण्यमभ्यनुज्ञायते । ते वा खल्वेते अथर्वाङ्गिरस एतदितिहासपुराणमभ्यवदन्.....य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवक्तारश्च ते खिल्वितिहासपुराणस्य धर्मशास्त्रस्य चेति । 4.1.62

had spoken about purāņa and itihāsa. To whom the hymns and the brāhmaņas were revealed are also the authors of purāṇa, itihāsa and dharma-śāstra. He again comments on sūtra 2.2.67: ya evāptā vedārthānām drashṭārah pravaktāraścha te evāyurvedaprabhṛitīnāmiti.

A lost brāhmaṇa and the above comments of Vātsyāyana help us to know that long before the *Mahābhārata* period when *atharvā-ñgirasa* sages and sages to whom the hymns and their meanings have been revealed had flourished, the following literature in the spoken language of the people was available to thom:

- 1 Itihāsa.
- 2 Purāṇa—works, detailing the creation of the universe.
- 3 Dharmaśāstra—works by Manu and others.
- 4 Ayurveda-science of medicine.

A reference in the Śatapatha Brāhmaņa helps to know more about literature: Yadanuśāsanāni vidyā vākovākyamitihāsapurāṇam gāthā nārāśamsyah,<sup>2</sup> i. e.,

- 5 Anuśāsna-grantha.
- 6 Vākovākya-grantha.
- 7 Gāthā-grantha.
- 8 Nārāśamsī-grantha

Another reference in the same brāhmaņa is: itihāsah purāṇam vidyā upanishadah ślokāh sūtrāṇyanuvyākhyānāni vyākhyānāni,3 i. e.,

- 9 Upanishad.
- 10 Śloka-grantha.
- 11 Sūtra-grantha4.
- 12 Anuvyākhyāna-grantha.
- 13 Vyākhyāna-grantha.

<sup>1</sup> य एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारम्च त एवायुर्वेदप्रमृतीनामिति । 2.2.67

<sup>2</sup> यदनुशासनानि विद्या वाकोवाक्यमितिहासपुराणं गाथा नाराशंस्य: । 11.5.6.8 Compare the following verse from Āśvamedhika-parva (p.440), Poona ed. इतिहास च गाथाश्चोपनिषत्तथा । आथवंणानि कर्माणि चाग्निहोत्रकृते कृतम् ॥

<sup>3</sup> इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुंव्याख्यानानि व्याख्यानानि । 14.6.10.6

<sup>4</sup> Sūtras on grammar, śrauta, grhya, dharma etc. formed part of these works.

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Aitareya Brāhmaṇa has another reference: ityākhyānavida āchakshate, i. e.,

14 Akhyāna-grantha.

Chhāndogyopanishad also has a useful reference: itihāsapurāṇam pañchamam Vedānām vedam brahmavidyām bhūtavidyām kshatravidyām nakshatravidyām sarpadevajanavidyāmetadbhagavo adhyemi,² i. e.,

- 15 Bhūta-vidyā.
- 16 Kshatra-vidyā.
- 17 Nakshatra-vidyā.
- 18 Sarpa-deva-jana-ādi-vidyā.

According to a reference in the Mundakopanishad: śikshā kalpa vyākaraņam niruktam chhando jyotisham iti,3 i. e.,

- 19 Śikshā.
- 20 Kalpa.
- 21 Vyākaraņa.
- 22 Nirukta.
- 23 Chhandas Śāstra.
- 24 Jyotisha.

Tattirīyāraņyaka has the reference: brāhmaņānitihāsān purāņāni kalpān gāthā nārāśamsīriti, i. e.,

25 Brāhmaņa-grantha.

Classical Sanskrit literature further helps us to know of these works. In the *Pratimā-Nāṭaka* by Bhāsa, Rāvaṇa speaks: Rāvaṇāha ...... "Kāśyapagotrosmi sāñgopāñgam vedamadhīye, mānavīyam dharmaśāstram, māheśvaram yogaśāstram bārhaspatyamarthaśāstram,

<sup>1</sup> इत्याख्यानविद आचक्षते। 3.25

<sup>2</sup> इतिहासपुराणं पञ्चमं वेदानां वेदं ब्रह्मविद्यां भूतिवद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्-भगवोऽघ्येमि । 7.2.2.

<sup>3</sup> शिक्षा कल्प व्याकरणं निरुक्तं छन्दो ज्योतिषम् इति । 1.1.5

<sup>4</sup> ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसीरिति । 2.9

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medhātithernyāyaśāstram, prāchetasam śrāddhakalpam cha,1 i. e.,

26 Upānga-grantha.2

27 Māheśvara Yogaśāstra.

28 Bārhaspatya Arthaśāstra

29 Nyāya-sāstra of Medhātithi, i.e., Gautama.3

30 Prāchetasa Śrāddhakalpa.

Añgajid brāhmaņas are mentioned in Satapatha Brāhmaņa, which means śikshā and other branches of knowledge were known to the people in the earlier times.

Vālmīkiya Rāmāyaṇa was composed long before the Mahābhārata therefore,

(31) Rāmāyaņa<sup>5</sup> and other similar works.

Prior to the *Mahābhārata* period, the literature of the Indians had included works on all the branches of learning. The phrase nāvidvān<sup>6</sup> signifies the absence of illiterate people. The language of

<sup>1</sup> रावणः—'.....काश्यपगोत्रोऽस्मि साङ्गोपाङ्गं वेदमधीये, मानवीयं घर्मशास्त्रं, माहेश्वरं योगशास्त्रं, वार्हस्पत्यमर्थशास्त्रं, मेघातिथेन्ययिशास्त्रं, प्राचेतसं श्राद्धकल्पं च। p. 48 (296) Poona ed.

<sup>2</sup> The four upavedas were called upāngas. Susruta writes: इह खल्वायुर्वेदो नाम यदुपाञ्जमथर्वेदस्य, i.e. Ayurveda is the upānga of Atharva-veda.

<sup>3</sup> Medhātithi was also known as Gautama. See Sānti-parva, 258.42.

<sup>4 11.4.3.20</sup> 

<sup>5</sup> Hemchandra Roychaudhuri writes in his Political History of Ancient India, p. iii, 1923, 'but large portions of which (Ramayana etc.) in the opinions of the competent critics, belong to the post-Bimbisarian period. The present Ramayana not only mentions Buddha Tathagata (11.109.34) etc. These verses are 'yathā hi chorah sa tathā hi buddhah tathāgatam nāstikamatra viddhi'. It is not that the Rāmāyaṇa did not have inter-polations. This śloka being not avilable in the Bengal and North-western recensions has to be accepted as an interpolation. See Ayodhyā-kāṇḍa, sarga, 118 and 122. Similarly, he writes on p. 11 about Janamejaya depending on the śloka: yām gatim sagarah śaivyo dilīpo janamejayah, (11.64.42). This verse is also not available in the other two recensions. See Ayodhyā-kāṇḍa, sargas 66 and 70.

<sup>6</sup> Vālmīkīya Rāmāyaņa, Bālakāṇḍa 6.8; Chhāndogyopanishad 5.11.5; and Mahābhārata, Śānti-parva, 17.23

the brāhmaṇas being very close to that of the Vedas is considered to imply that there were not any works in the spoken language of the common people. Philological deductions of these scholars based on incomplete and biassed studies had led to such erroneous ideas. On the other hand even the brāhmaṇas contain gāthās and ślokas which clearly are in the language of the people, e. g.,

Tadesha śloko abhyuktah—
Tadvai sa prāṇo abhavan mahābhūtvā prajāpatih
bhujo bhujishyā vitvaitad yat prāṇān prāṇayat puri.¹

Tadesha śloko bhavati—
Antaram mrityoramritam mrityāvamritamāhitam,
mrityurvivasvantam vaste mrityorātmā vivasvati.2

Many more similar ślokas are available in the Śatapatha-Brāhmaṇa, 10.5.2.18; 10.5.4.16; 11.3.1.5-6; 11.5.4.12; 12.3.2.7-8 etc. The thirteenth and fourteenth kāṇḍas of this brāhmaṇa contain a large number of such ślokas. Similar gāthās and ślokas are available in the other brāhmaṇas. These are all in the language of the common man. Bārhaspatya Arthaśāstra and other similar works were in the same language. Quotations from this Arthaśātsra are available in the Bālakrīdā commentary by Viśvarūpāchārya on Yājñavalkyasmriti. The Vedic language and the language of the common man have been in existence simultaneously. An unbiassed thinking is always the need.

<sup>1</sup> तदेष क्लोकोऽम्युक्तः—तद्वै स प्राणोऽभवन् महाभूत्वा प्रजापतिः ।

मुजो मुजिष्या वित्वैतद् यत् प्राणान् प्राणयत् पुरि ।। 7.5.1.21, \$B,

2 तदेष क्लोको भवति—अन्तरं मृत्योरमृतं मृत्यावमृतमाहितम् ।

मृत्युविवस्वन्तं वस्ते मृत्योरात्मा विवस्वति ।। 10.5.2.4, \$B

#### CHAPTER SEVEN

# ARE BRAHMANAS THE VEDAS

Šabara,¹ Pitribhūti, Šamkara,² Kumārila,³ Bhavasvāmī, Devasvāmī,⁴ Viśvarūpa,⁵ Medhātithī⁴, Karka, Dhūrtasvāmī, Devatrāta, Vāchaspati-Miśra, Rājaśekhara², Rāmānuja, Uvaṭa, Maskarī,⁵ Sāyaṇa⁰ and many more ancient scholars have considered both the

<sup>1</sup> मन्त्राश्च ब्राह्मणञ्च वेद:, 2.1.33

<sup>2</sup> वेदानुवचनेन-मन्त्रब्राह्मणाध्ययने, p. 688, Bhāshya on Brihadāranyaka-Upanishad 4.4.22

<sup>3</sup> मन्त्रब्राह्मणयोर्वेद इतिनामधेयं षडञ्जमेक इति, Kumārila quotes from a Dharmaśāstra in Tantra-vārttika 1.3.10

<sup>4</sup> Siddhānti Vivritti by Vishņugūḍa Bhaṭṭopādhyāya. Catalogue of Manuscripts in Government Orienal Manuscripts Library, Madras, No. 3939, Vol. 4 and 1695a, b. Also p. 347, Catalogue of Manuscripts in the Asiatic Society of Bengal, Calcutta.

<sup>5</sup> वेदसंहिता मन्त्रब्राह्मणमित्यर्थ: commentary on śloka 242, p. 103, Vol.2, Bālakṛīdā commentary on Yājňavalkya-smṛiti.

<sup>6</sup> वेदशब्देनग्यं जु:सामानि बाह्मणसंहितान्युच्यन्ते, Manusmriti, 2.6, p. 58

<sup>7</sup> श्रुतीनां साञ्ज्ञशालानामितिहास पुराणयो:, p.36, Kāvya-mīmāmsā.

<sup>8</sup> वेदो मन्त्रबाह्मणाख्या ग्रन्थराशिः, 1.1

<sup>9</sup> मन्त्रब्राह्मणात्मुको ,बेद:, beginning of the bhāshya on TS

hymns of the four Vedas and their explanations in the brāhmaņas as the Veda itself. During the past almost 3,000 years not a single āchārya had expressed any doubt that the brāhmaņas are not the Vedas. The brāhmaṇas have been throughout respected as the Veda itself. The rituals have been performed considering the brāhmaṇas as equal to the Vedas.

In the nineteenth century, Svāmi Dayānanda Sarasvatī expressed that the brāhmaṇas are not the Veda itself. These were not revealed but expressed by the seers. He advanced sufficient reasons to establish his view-point. A critical study, of the two views, based on facts helps to refute the persistent belief of these famous āchāryas and also understand the basis of their belief.

# A. It is stated in the Gopatha Brāhmaņa:1

Evamime sarve vedā nirmitāh sakalpāh sarahasyāh sabrāhmaṇah sopani-shatkāh² setihāsāh sānvākhyānāh sapurāṇāh sasvarāh sasamskārāh saniruktah sānusasanāh sānumārjanāh savākovākyāh.³

Here, the brāhmaṇa itself states that kalpa, rahasya, brāhmaṇa, upanishad, itihāsa, anvākhyāna, purāṇa, svara works, samskāra works nirukta, anusāsana, anumārjana and vākovākya do not form a part of the Veda. These were prepared to understand the meaning of the Veda. The brāhmaṇas do not consider themselves as the Veda; there is no cogent reason for the successive generations to accept them as such.

B. In contradiction of this view of Medhātithi, it is stated in Manusmṛiti:

<sup>1</sup> एविमिमे सर्वे वेदा निर्मिताः सकल्पाः सरहस्याः सब्राह्मणाः सोपनिषत्काः सेतिहासाः सान्वाख्यानाः सपुराणाः सस्वराः ससंस्काराः सनिष्कताः सानुशासनाः सानुमार्जनाः सवाकोवाक्याः, 2.10, pūrvabhāga.

<sup>2</sup> At a certain period, rahasya, i.e., āraņyakas and upanishads were not a part of the brāhmaṇas.

<sup>3</sup> p. 4, Nirukta, Hindi translation, Rajarama

<sup>4</sup> Prātiśākhyas etc.

<sup>5</sup> Baudhāyana-dharma-sūtra, 2.8.3, commentary by Maskari.

- (1) Upaniya tu yah sishyam vedamadhyāpayed dvijah, sakalpam sarahasyam cha tamāchāryam prachakshate. 1 2.140
- (2) Rahasyāni sāmānyāraņyakādhītāni.<sup>2</sup> 11.261

The pharse rahasya refers to āraņyaka and upanishad. Maskarī writes: rahasyam āraņye paṭhitavyo grantho yah tam.³ Durgāchārya writes: vijñāyate hī rahasyabrāhmaņe—ya evam sūryah.⁴ This reading is from Aitareya Āraṇyaka 2.2.4. Here, Rahasya Brāhmaṇa refers to an āraṇyaka. Durgāchārya further elucidates it: aitareyakam rahasyabrāhmaṇe.⁵ The Dharma-sūtras had considered āraṇyakas as an integral part of the brāhmaṇas. A quotation—iti brāhmaṇam—is from Taittirīya-Āraṇyaka 2.7.5 as referred to in Baudhāyana-dharma-sūtra, 3.7.7. 16. Devapāla in his commentary on Kāṭhaka-grihya-sūtra writes: upanishadam rahasyaśāstram.⁶ Bhaṭṭa Bhāskara quotes Taittirīya Āraṇyaka 1.32 as brāhmaṇam cha bhavati.¹

Āraņyakas and upanishads from part of the brāhmaṇas and Manu refers to them as separate from the Veda itself. He does not accept the brāhmaṇas as the Veda.

Manu, having vast knowledge of the Vedas and as a great āchārya had never accepted the brāhmaņas as the Veda but Medhātithi and other commentators on his great work Manusmṛiti had only given vent to their imagination.

(3) Manusmriti refers to respectable persons as: Agryāh sarveshu vedeshu sarvapı avachaneshu cha, śrotriyānvayajāschaiva vijneyāh pamktipāvanāh. 3.184.

<sup>1</sup> उपनीयः तु यः शिष्यं वेदमध्यापयेद् द्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ 2.140

<sup>2</sup> रहस्यानि सामान्यारण्यकाधीतानि । 11.261, commentary by Medhātithi.

<sup>3</sup> रहस्यं आरण्ये पठितव्यो ग्रन्थो यः तं, 2.8.3, see p. 270, Govinda-svāmī, CSS

<sup>4</sup> विज्ञायते ही रहस्यब्राह्मणे-य एवं सूर्य:, 12.16, commentary on Niruka

<sup>5</sup> ऐतरेयकं रहस्यब्राह्मणे, 1.4, p. 38, Nirukta, commentary by Durga.

<sup>6</sup> उपनिषदं रहस्यशास्त्रम्, 10.1

<sup>7</sup> ब्राह्मणं च भवति, p.2, TA

<sup>8</sup> अग्र्याः सन्तृषु वेदेषु सर्वप्रचनेषु च । श्रोत्रियान्वयजाश्चैव विज्ञेयाः पंक्तिपावनाः, 3.184.

Manu however, refers to aupanishadī śruti<sup>5</sup> and further states: śrutistu vedo vijñeyo dharmaśāstram tu vai smṛitih.<sup>6</sup> The word śruti and Veda have been used as antonyms of smṛiti. Smṛiti is relegated a lower position as compared to the brāhmaṇas, upanishads etc. Being the explanation of the Veda itself these are known as Veda or śruti. Upanishads are delegated a still inferior position being designated as aupanishadī śruti. Śruti does not always mean the Veda. In the Mahābhārata and other works common history relevant to the brāhmaṇas is called śruti, as: yatra tepe tapastīvram dālbhyo baka iti śrutih.<sup>7</sup> Manu himself regards aupanishadī śruti as separate from vaidikī-śruti. It is written in the Manusmṛiti: rājñaścha dadyuruddhāratity-eshā vaidikī śrutih.<sup>8</sup>

A similar use is available in Vāsishļha-dharma-sūtra<sup>9</sup>:

(a) Guruvadguruputrasya vartitavyamiti śrutih. 13.54

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1 See above p. 8
2 See above p. 124
3 उक्तं च शौनकेन । सुरूपकृत्नुमूतय इति.....1.4.1
4 5.2.5
5 6.29.
6 श्रुतिस्तु वेदो विज्ञेयो घमंशास्त्रं तु वै स्मृतिः । 2.10.
7 यत्र तेपे तपस्तीव्रं दाल्म्यो वक इति श्रुतिः Salya-parva, 39,32
8 राज्ञश्च दद्युरुद्धारितत्येषा वैदिकी श्रुतिः । 7.97
9 (a) गुरुवद्गुरुपुत्रस्य वर्तितव्यमिति श्रुतिः । 13.54
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(b) Bahvīnāmekapatnināmekā putravatī yadi, sarvāstāstena putreņa putravantya iti śrutih. 17.11

The sord śruti is used in Buddha-charita, as well. In the Kishki-ndhā-kāṇḍa of the southern recension of the Vālmīkīya Rāmāyaṇa it is stated: aham tāmānayishyāmi nashṭām vedaśrutīmiva.<sup>2</sup> The distinctive use of the phrase vedaśruti implies that other śrutis like aupanishadiśruti and tāntrikī-śruti were, as well, known.

The use of the phrase anta in the folloing verse of the Manusmriti means near only:

Daśalakshaṇakam dharmamanutishthan samāhitah, vedāntam vidhivat śrutvā samnyasedaṇriṇo dvijah.3 6.94

Here, it does not refer to the upanishads.

C. Patanjali explicitly writes: saptadvīpā vasumatī trayo lokāh. Chatvāro vedāh sāmgā sarahasyāh. According to Patanjalī rahasya or the upanishads are separate from the Vedas. If the upanishads, which from a part of the brāhmaṇas, are separate from the Vedas the brāhmaṇas themselves cannot be Vedas.

Some of the scholars depending on the following references in the Mahābhāshya consider the brāhmaṇas as the Vedas:

- (1) Vede khalvapi—'Payovrato brāhmņāo yavāgūvrato rājanya āmik-shāvrato vaiśyah''ityuchyate.<sup>5</sup>
  - (2) Tathā—"Bailvah khādiro vā yūpah syāt" ityuchyate.6

<sup>1</sup> बह्वीनामेक पत्नीनामेका पुत्रवती यदि । सर्वास्तास्तेन पुत्रेण पुत्रवन्त्य इति श्रुति:, 17.11

<sup>2</sup> अहं तामानयिष्यामि नष्टां वेदश्रुतीमिव । 6.5.

<sup>3</sup> दशलक्षणकं धर्ममनुतिष्ठन् समाहित:। वेदान्तं विधिवद् श्रुत्वा संन्यसेदनृणो द्विज:॥ 6.94

<sup>4</sup> सप्तद्वीपा वसुमती त्रयो लोका:। चत्वारो वेदा: साङ्गा सरहस्यां:, 1.1.1, p. 9, Vol. 1, Kielhorn

<sup>5</sup> वेदे खल्विप — 'पयोवतो ब्राह्मणो यवागूवतो राजन्य आमिक्षावतो वैश्यः'' इत्युच्यते, 1.1.1, p.8, ibid

<sup>6</sup> तथा—''बैल्व: खादिरो वा यूप: स्यात्'' इत्युच्यते, l l.l, ibid. It seems to have been taken from Devapāla's commentary on Kāṭhaka-gṛihya-sūtra, 4.18 which reads; ज़ाह्मणं च । बैल्यो वा खादिरो वा.....यूप: स्यात्.....इति श्रुते:।

- (3) Vedasabdā apyevamabhivadanti—
  Yo agnishtomena jayate ya u chainamevam veda,
  Yo agnim nāchiketam chīnute ya u chainamevam veda.
- (4) Vede api—Ya evam viśvasrijah sattrānyadhyāsta iti teshāmanukurvanstadvat sattrānyadhyāsīta so apyabhyudayena yujyate.<sup>2</sup>

These references are available in the brāhmaṇas. Therefore, in the Mahābhāshya and in the vārttikas of the Mahābhāshya, Patañjali and Kātyāyana, accept the brāhmaṇas as the Vedas.

In contradiction, it has to be stated that the language of the brāhmaṇas is neither similar to those of the hymns, nor to that of the common people. Bhaṭṭa Bhāskara explicitly states: brāhmaṇam nāma karmaṇastanmantrāṇām cha vyākhyānagranthah.³ Sāyaṇa writes in the beginning of his commentary on Kāṇva-samhitā:

Tatra śatapathabrāhmaṇasya mantravyākhyānarūpatvād vyākhyeyamantrapratipādakah sāmhitāgranthah pūrvābhāvitvāt prathamo bhavati.4

He also writes in his commentary on Taittirlya-sāmhitā:

Yadyapi mantrabrāhmaņātmako vedastathāpi brāhmaņasya mantravyākhyānarūpatvānmantrā evādau samāmnātāh.5

He is of the opinion that being the explanation of the Veda and being in the language of pravachana these are considered to be very near the Veda. Even to-day the Kalpa-sutras are considered to be Vedic but not the Veda itself as revealed by the God. Similarly,

<sup>1</sup> वेदशब्दा अप्येवमभिवदन्ति— योऽग्निष्टोमेन यजते य उ चैनमेवं वेद । योऽग्निं नाचिकेतं चिनुते य उ चैनमेवं वेद, p. 10, ibid, Also see Taittirīya-brāhmaṇa 3.11.8.5. etc.

<sup>2</sup> वेदेऽपि—य एवं विश्वसृज: सत्त्राण्यध्यास्त इति तेषामनुकुर्वं स्तद्वत् सत्त्राण्यध्यासीत सोऽप्यम्युदयेन युज्यते, 1.1.2, p. 20, ibid

<sup>3</sup> ब्राह्मणं नाम कर्मणस्तन्मन्त्राणां च व्याख्यानग्रन्थ:, 1.5.1, TS

<sup>4</sup> तत्र शतपथन्नाह्मणस्य मन्त्रव्याख्यानरूपत्वाद् व्याख्येयमन्त्रप्रतिपादकः संहिताग्रन्थः पूर्वभावित्वात् प्रथमो भवति, p.8

<sup>5</sup> यद्यपि मन्त्रब्राह्मणात्मको वेदस्तथापि ब्राह्मणस्य मन्त्रव्यानरूपत्वान्मन्त्रुत्र एवादौ समा्म्नाताः p.7, TS

the scholars enumerated above had considered ceremoniously the brāhmaṇas as Vedic or the Veda itself. Patañjali implies the same sense in the above referred to quotations. Patañjali has a reference from Kātyāyana: yathā laukikavaidikeshu. In the continued strain, he quotes from the brāhmaṇas. This is evident from other similar references from Mahābhāshya.

# D. It is mentioned in the Aitareya Brāhmaņa:

Omityrichah pratigara evam tatheti gāthāyāh. Omiti vai devam, tatheti mānusham.<sup>2</sup>

A similar expression is available in the *śrauta sūtras*. Aśvalāyana-*śrauta-sūtra states*:

Omityrichah pratigara evam tatheti gāthāyāh. Omiti vai daivam tathetī mānusham.3

Quoting many gāthās, it is also mentioned in Śāmkhāyana-śrauta-sūtra:

Tadetachchhaunahsepamākhyānam parah satarggāthamaparimitas... Hiraņyakasipāvāsīnah pratigriņāti omityrichah pratigarah. Evam tathetigāthāyāh. Omiti vai daivam tatheti mānusham.4

# Kātyāyana-śrauta-sūtra has another reference:

Saunahśepamcha preshyati and Omityrichām pratigarastatheti gāthānām.<sup>5</sup>

Apastamba-śrauta-sūtra 18.19, has the references:

(a) Saunahsepamākhyāpayate. Richo gāthāmisrāh parahsatāh parahsahasrā vā.6

<sup>।</sup> यथा लौकिकवैदिकेषु

<sup>2</sup> ओमित्यूच: प्रतिगर एवं तथेति गाथाया: । ओमिति व देवं, तथेति मानुषम्, 7.18

<sup>3</sup> ओमित्यूचः प्रतिगर एवं तथेति गाथायाः । ओमिति वै दैवं तथेति मानुषम्, 9.3

<sup>4</sup> तदेतच्छीनःशेपमाख्यानं परः शतग्गीयमपरिमितस् । .... हिरण्यकशिपावासीनः प्रतिगृणाति ओमित्युचः प्रतिगरः । एवं तथेति गाथायाः । अ।मिति वै दैवं तथेति मानुषम्, 15.27

<sup>5</sup> शौन:शेपञ्च प्रेष्यति and ओ३मित्यृचां प्रतिगरस्तथेति गायानाम्, 1 and 3, kaṇḍikā 6, chapter 15, p. 58, Vol. 2

६ शोनःशेपमाख्यापयते । ऋचो गायामिश्राः परःशताः परःसहस्रा वा, 18.19.10

- (b) Hiraņyakūrchayostishthannadhvaryuh pratigriņāti.1
- (c) Omityrichah pratigarh. Tatheti gāthāyāh.2

Kāļhaka-samhitā clearly states : anritam hi gāthānritam nārāśamsīh.3 It is also stated in the Satapatha Brāhmana: anritam The poetical narrations and eulogies were never manushyāh.4 respected much. Maitrāyanī-samhitā expresses : yo gāthā nārāśamsībhyām sanoti na tasya pratigrihyam. Anritena hi sa tatsanoti,5 i. e., nothing should be taken from him who worships chanting gāthā and nārāśamst, as it is an impious worship. Mention of gāthā as an antonym of richā clarifies that the former is expressed by human beings and the latter revealed by the God. The gāthās which are in the language of the common man are often quoted in the brahmanas, therefore these are not revealed by the God but expounded by man. So the brāhmaņas are not the Vedas. If the brāhmaņas are accepted as the Vedas the impious gathas quoted in them will have to be accepted as revealed by God. This is against the evidence in the brahmanas themselves.

- E. It is mentioned in the *Taittirīya Brāhmaṇa*: yad brahmaṇah śamalamāsīt sā gāthā nārāśamsyabhavat, i. e., the impiety of the brāhmaṇa is gāthā and nārāśamsī. These two are not accepted as equal to the Veda.
- F. In the Taittiriya Aranyaka and Aśvalāyana-grihya-sūtra, it is respectively stated as:
  - (a) Brāhmaṇānītihāsān purāṇāni kalpān gāthā nārāśamsīh.7
  - (b) Yad brāhmaņāni kalpān gāthā nārāśamsīritihāsapurāņānīti.8

<sup>1</sup> हिण्यकूर्चयोस्तिष्ठन्नघ्वर्युः प्रतिगृणाति, 18.19.12

<sup>2</sup> बोमित्यचः प्रतिगरः । तथेति गाथायाः, 18.19.13

<sup>3</sup> अनृतं हि गाथानृतं नाराशंसी:, 14.5

<sup>4</sup> अनृतं मनुष्याः, 1.1.1.4

<sup>5</sup> यो गाया नाराशंसीम्यां सनोति न तस्य प्रतिगृह्यम् । अन्तेन हि स तत्सनोति, 1.11.5

<sup>6</sup> यद् ब्रह्मणः शमलमासीत् सा गाथा नाराशंस्यभवत्, 1.3.2.6

<sup>7</sup> ब्राह्मणानीतिहासान् पुराणानि कल्पान् गाथा नाराशंसी, 2.9

<sup>8</sup> यद् बाह्मणानि कल्पान् गाथा नाराशंसीरितिहासपुराणानीति, 3.3.1-3

Itihāsa, purāņa, kalapa, gāthā and nārāšamsi are the adjectives of a brāhmaņa. Bhaṭṭa Bhāskara Miśra considers gāthā, itihāsa and purākalpa as a brāhmaṇa. It is mentioned in the commentary on Taittirīya-samhitā: Gāthā itihāsāh purākalpaścha brāhmaṇānyeva..... Sarvāṇyetāni brāhmaṇānyuchyante.¹ The brāhmaṇas are a collection of old history, purāṇa or the narration of the creation of the universe, kalpa, gāthā and eulogies expressed by man.

It is expressed in the Nirukta that the Vedas also have gāthās and ithāsa: tatra brahmetihāsamiśramriñmiśram gāthāmiśram bhavati,² i.e.. the Vedas as such are also composed by men and there is no difference between a Veda and a brāhmaṇa. This is not the correct interpretation of the reference from the Nirukta. The phrase tatra here, refers to the phrase in the sūkta of the preceding sentence. The correct interpretation is that in the sūkta 1.105.8 of the Rigueda there are hymns in the Veda which express the eternal history and there are hymns which are designated as gāthā, as certain facts are allegorically stated as a gāthā in them.

Do gāthās have a dual meaning both related to the universe or to the richās in the Vedas? A śloka or a verse is used for an ordinary verse and also for the Vedic hymns. Similar is the use of gāthā. The following verse from the Yajurveda is called a śloka in the Satapatha Brāhmaņa:

Andhantamah pravišanti ye asambhūtimupāsate, tato bhūya iva te tamo ya u sambhūtyām ratāh.3

Besides the references in the brāhmaṇas to the gāthās, many more writers have expressed in the same strain:

(a) Āchārya Viśvarūpa in his commentary on verse 1.45 of Yājñavalkya-smṛiti writes:

<sup>1</sup> गाथा इतिहासा: पुराकल्पश्च ब्राह्मणान्येव ।.....। सर्वाण्येतानि ब्राह्मणान्युच्यन्ते, 1.7.1

<sup>2</sup> तत्र ब्रह्मे तिहासिमधमुङ् मिश्रं गाथामिश्रं भवति, 4.6

<sup>3</sup> अन्धन्तमः प्रविशन्ति ये असम्भूतिमुपासते । ततो मूय इव ते तमो य उ सम्भूत्यां रताः ॥ 40.9

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as:

ātmavādaslokāh. Gāthā yajña-gāthāh. Nārāśamsyah paurusheyyo Purushakritā eva yajňagāthā ityanye.1

- (b) Medhātithi in his commentary on verse 9.42 of Manusmriti writes:
  - gāthāśabdo vrittaviśeshavachanah.....paramparāgatā ślokāh.2
- (c) In chapter 25 of Ayodhyā-kānda of North-western recension of the Rāmāyaṇa, it is mentioned:3

Api cheyam purāgītā gāthā sarvatra viśrutā, manunā mānavendreņa tām śrutvā me vachah kuru. 11. Gurorpyavaliptasya kāryākāryamajānatah. kāmachārapravrittasya na kārya bruvato vachah. 12.

In the Panchatantra by Pūrņa Bhadra, the second verse above has a slightly variant reading:

Gurorapyavaliptasya kāryākāryamajānatah, utpathapratipannasya dando bhavati śāsanam.4 1.169.

In the Adi-parva of the Mahābhārata, the same śloka is repeated

Gurorapyavaliptasya kāryākāryamajānatah, utpathapratipannasya nyāyyam bhavati śāsanam.5 64

Medhātithi has the following reading of this verse, from some source, in his commentary on 9.64 of Manusmriti:

Gurorapyavaliptasya kāryākāryamajānatah, utpathapratipannasya parityāgo vidhīyate.6

Lakshmīdhara in Śrāddha-kāṇḍa, mentions it amongst the verses from Hārīta.7

<sup>1</sup> नाराशंस्यः पौरुषेय्यो यज्ञगाथाः । गाथा आत्मवादश्लोकाः । पुरुपकृता एव यज्ञगाथा इत्यन्ये, 1.45

<sup>2</sup> गाथाशब्दो वृत्तविशेषवचन: । परम्परागता श्लोका:, 9.42

<sup>3</sup> अपि चेयं पुरागीता गाथा सर्वत्र विश्रुता। मनुना मानवेन्द्रेण तां श्रुत्वा मे वचः कुरु, 11. गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । कामचारप्रवृत्तस्य न कार्य बुवतो वचः, 12.

<sup>4</sup> गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य दण्डो भवति शासनम्, 1.169

<sup>5</sup> गुरोरप्यविलप्तस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य न्याय्यं भवति शासनम् ॥ p. 932

<sup>6</sup> गुरोरप्यवलिप्तस्य कार्याकायंमजान्तः । जुत्पश्रप्तिपत्तस्य परित्यागो निधीयते ।।

Verse 1.131 of Tantrākhyāyikā has a close resemblance.1

It is stated in verses 5 to 6 of chapter 57 of the Santi-parva of the Mahabharata that this verse was sung by king Maruta.

(d) A few gāthās are mentioned in chapter 31 of Āśvamedhika-parva of the Mahābhārata:2

Atra gāthāh kīrtayanti purākalpavido janah, ambarīsheņa yā gītā rājņā rājyam prašāsatā. 4. Samudīrņeshu dosheshu vadhyamāneshu sādhushu, jagrāha tarasā rājyamambarīsha iti śrutih. 3 5.

Ślokas composed by ordinary man were also called gāthās. Kāṭhaka-grihya-sūtra 25.23 and Pāraskara-grihya-sūtra 1.7.2, name the hymns as gāthās. The kuntāpa-richās of Atharva-veda 20.128.120 are named as gāthās in Aitareya Brāhmaṇa 6.32.

Nārāyaṇa in his commentary on Āśvalāyana-śrauta-sūtra accepts all the richās as gāthās. He comments on a yajāa-gāthā as: gāthāśabdena brāhmaṇagatā richa uchyante, yajñārthā gāthā yajñagāthāh. In his commentary on 3.3.1 of Āśvalāyana-grihya-sūtra, he states: gāthā nāma rigviśeshāh. This mistake of Nārāyaṇa is repeated by Sāyaṇa in his commentary on 2.9 of Taittirīya Āraṇyaka. He writes: gāthāh mantraviśeshāh. Stating yad brāhmaṇāni, he considers itihāsa and gāthā etc. as their adjective. This has a reference to gāthās composed by ordinary people. In contradiction, it has to be stated that the brāhmaṇa itself accepts these gāthās as composed by ordinary people, therefore, the reference of Nārāyaṇa is of no importance.

<sup>1</sup> p. 35

<sup>2</sup> अत्र गाथाः कीतंयन्ति पुराकल्पविदो जनः । अंबरीषेण या गीता राजा राज्यं प्रशासता, समुदीर्णेषु दोषेषु वध्यमानेषु साधुषु । जग्नाह तरसा राज्यमम्बरीष इति श्रुतिः ॥

<sup>3</sup> The reading by Nilakantha is जग्राह तरसा राज्यमंबरीषो महायशाः।

<sup>4</sup> गाथाशब्देन ब्राह्मणगता ऋच उच्यन्ते । यज्ञ.र्था गाथा यज्ञगाथा: । 5.6.

<sup>5</sup> गाथा नाम ऋग्विशेषा: । 3.3.1

<sup>6</sup> गाथा: मन्त्रविशेषा:, 2.9.

<sup>7</sup> यद् ब्राह्मणानि ।

The use of yad needs further clarification. It has been used with all the four Vedas in Āśvalāyana-grihya-sūtra. Similarly, it is used with brāhmaṇāni. It is not used with itihāsa etc. The sūtrakāra had considered itihāsa as the name of the facts mentioned in the brāhmaṇas. Here, itihāsa is not considered as independent but as part of brāhmaṇas.

The brāhmaṇas had definitely contained history of the sages and others as stated above. Some of the other examples are:

- (a) Atha ha yājňavalkyasya dve bhārye babhūvatuh. Maitreyī cha Kātyāyani cha.<sup>1</sup>
  - (b) Tasya ha nachiketā nāma putra āsa.2

These refer to positive history. The brāhmaņas could, therefore, be called as works on history as well.

It is contented that the hymns also have itihāsa. In the Nirukta it is stated: tatretihāsamāchakshate³ and ityaitihāsikāh.⁴ These refer to eternal history, in genaral, but not to any particular event of history. Jaimini has stated- param tu śrutiśāmānyamātram,⁵ i.e., all the names in the hymns are in general and do not refer to any particular event or person. In the brāhmaṇas, to explain the substance of the hymns, historical events are mentioned as an illustration. The commentators of the mediaeval period could not grasp the true sense; their interptetation of the Veda as such is defective. The meanings of hymns are yaugika and yoga-rūdha. The brāhmaṇas contain history. Genealogies of the rishis are mentioned in them. These contain the life and events of the son, the grandson and the great-grandsons, as well. A vamša forms an integral part of a purāṇa. These vamšas are often found in the brāhmaṇas. Another adjective of the brāhmaṇas

<sup>1</sup> अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतु: । मैत्रे यी च कात्यायनी च । 14.7.3.1, SB

<sup>2</sup> तस्य ह निचकेता नाम पुत्र आस । 3.11.8.14, TB

<sup>3</sup> तत्र तिहासमाचक्षते, 2.10.

<sup>4</sup> इत्येतिहासिकाः, 2.16

<sup>ं. 5</sup> परं तु श्रुतिसामान्यमात्रम् 1.31

is, therefore, purāņa also. The brāhmaņas though called as itihāsa are not called the Veda itself.

G. Many more references to the same effect are available. Gautama has stated: stutirnindā parakritih purākalpa ityarthavādah.¹ Vātsyāyana in his commentary on purākalpa writes:

Aitihyasamācharito vidhih purākalpa iti. Tasmādvā etena purā brāhmaņā bahishpavamānam sāmastomamastaushan. Yajňam pratanavāmaha ityādi.2

The main constituent of purākalpa is historical events. To illustrate his commentary, Vātsyāyana quotes from the Tāmdya Brāhmaṇa. The Mahābhāshya has a similar reference: purākalpa etadāsīt samskārottarakālam brāhmaṇā vyākaraṇam smādhīyate.³ In Vākyapadīya also it is stated: śrūyate hi purākalpe.⁴

Vātsyāyana and others have accepted itihāsa as an integral part of a brāhmaņa; to accept their name as itihāsa is not improper.

Vātsyāyana further mentions: tasyeti śabdaviśeshamevādhi-kurute bhagavān; ishih. The period of these sūtras as near about the first century of the Christian era is not correct.

The following references in the literature, equate brāhmaņas and Vedas as equal; as subsidiary literature of the vedas and not of the brāhmaņas. The references in the brāhmaņas exclude the brāhmaņas as Veda, these references in the *śrauta-sūtras* and the *dharma-sūtras* are insignificant:

(a) Mantabrāhmaņyorvedanāmadheyan.6

<sup>1</sup> स्तुर्तिनिन्दा परकृतिः पुराकल्प इत्यर्थवादः, 2.1.64

<sup>2</sup> ऐतिह्यसमाचरितो विधि: पुराकल्प इति । तस्माद्वा एतेन पुरा ब्राह्मणा विहिष्पवमानं सामस्तोमम-स्तौषन् । यज्ञं प्रतनवामह इत्यादि । see 8.6.4, TMB

<sup>3</sup> पुराकल्प एतदासीत् संस्कारोत्तरकालं ब्राह्मणा व्याकरणं स्माघीयते, p.5, Vol. 1

<sup>4</sup> श्र्यते हि प्राकल्पे; 1.155

<sup>5</sup> तस्येति शब्दिवशेषमेवाधिकुरुते भगवान्ऋषिः, 2.1.57 मन्त्रब्राह्मणयोर्वेदनामधेयम्, 24.1.31, ASS; 1.1.7, Satyāshāḍa-śrauta-sūtra, 2.6.3, Kātyāyana pariśishţa-pratijnā-sūtram

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(b) Mantrabrāhmaņam veda ityāchakshate.1

- (c) Jāyamāno vai brāhmaṇah.<sup>2</sup> Baudhāyana dharma-sūtra writes on it: evamaṛiṇasamyogam vedo darsayati,<sup>3</sup> i.e., it is in use of the Veda.
  - (d) Āmnāyah punarmantrāscha brāhmaņāni cha.4

These references from the Kalpa-sūtras are smṛiti. Smṛiti as an evidence has not the same value as śruti. Jaimini has clearly expressed that the kalpa-sūtras are smṛiti, and cannot be accepted as an evidence as these are paratah-pramāṇa. Though the brāhmaṇas are also paratah-pramāṇa, their comparative position is superior, due to their proximity to the Vedas. The brāhmaṇas have been called the Veda only ceremoniously, just like Ayurveda and Dhanurveda are also called the Veda and some of the quotations from the tantras are called mantra and śruti.

(a) Mādhava in the chapter on Yoga-śāstra in Sarva-darśana-samgraha writes that the mantras or hymns are of two types, viz, vedic and tāntrika. Kullūka in his commentary on Manusmriti writes: śrutiścha dvividhā vaidikī tāntrikī cha, i. e., śruti is of two types vaidikī and tāntrikī.

Many of the sentences in the *śrauta-sūtras* are at times called *mantras*. Bhaṭṭa Gopinātha in his commentary on *Satyāshāḍa-śrauta-sūtra* writes: sautreshu vaidikeshu cha mantreshu.<sup>8</sup>

Utpalāchārya in his Spanda-kārikā quotes Pancharātraśruti.º

Svāmī Dayānanda Sarasvatī considers, mantra-brāhmaṇayorvedanāmadheyam as an inter-polation.10

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<sup>1</sup> मन्त्रब्राह्मणं वेद इत्याचक्षते, 2.6.3, Baudhāyana-gṛihya-sūtra

<sup>2</sup> जायमानो वै ब्राह्मण:, 6.3.10.5, TS

<sup>3</sup> एवम्णसंयोगं वेदो दश्यति, 2.9.7, Baudhāyana-dharma-sūtra

<sup>4</sup> आम्नाय: पुनर्मन्त्राश्च ब्राह्मणानि च, 1.3, Kausika-sūtra

<sup>5</sup> Smriti-pāda chapter of Mīmāmsā-daršana

<sup>6</sup> p. 707, ed. by Umashankar Sharma Rishi, 1964, CSS

<sup>7</sup> श्रुतिश्च द्विविधा वैदिकी तान्त्रिकी च, 2.1

<sup>8</sup> सौत्रेषु वैदिकेषु च मन्त्रेषु, 7.1

la

<sup>10</sup> See Rigvedādi-bbāshya-bhūmikā by Svāmī Dayānanda

Itihāsa and purāņa are called Veda ceremoniously in Satapatha; similarly, the brāhmaņas are called the Veda in Āpastamba and other śrauta-sūtras. It is also not certain if such sentences from Baudhāyana and other sūtra works are of the rishis who had composed them or added later on by their successive disciples etc. Govinda Svāmī has similarly, expressed.² If itihāsa and purāņa are separate from the brāhmaṇas, how could these two be the name of the brāhmaṇas? Vātsyāyana in his commentry on the Nyāya-sūtrās states: pramāṇena khalu brāhmaṇenetihāsapurāṇasya prāmāṇyamabhyanujñāyate,³ i. e., the authenticity of itihāsa and purāṇa is established by the authenticity of the brāhmaṇas. The Satapatha brāhmaṇa has an interesting reference:

Athāshṭame ahan.......kamchiditihāsamāchakshīta...... Atha navame ahan.....tānupadiśati purāṇam vedah so ayamiti kinchit purāṇamāchakshīta.4

A large number of works on *itihāsa* and *purāņa* were available even prior to the compilation of these brāhmaṇas, as stated earlier. Their major portion, as expounded later on, has been incorporated in these brāhmaṇas. The brāhmaṇas are also named as *itihāsa*. Purāṇa is another name even though at times used as an adjective. The term *purāṇa* has been explained as: purāṇam kasmāt. Purā navam bhavati,<sup>5</sup> i. e., being the first it is new. The brāhmaṇas testify to this statement. The hymns have only a general allusion. This strengthens us to state that the brāhmaṇas are not the Veda.

- H. Pāṇini had composed the following aphorisms:
- (a) Drishtam sāma.6

<sup>1</sup> इतिहासो वेद: । पुराणं वेद: । 13.4.3. 12-13

<sup>2</sup> In his commentary on इति बोधायन:, 3.5.8, he writes: बौधायनसंशब्दनादन्यस्तिच्छिष्यो ऽस्य ग्रन्थस्य कर्तेति गम्यते ।

<sup>3</sup> प्रमाणेन खलु ब्राह्मणेनेतिहासपुराणस्य प्रामाण्यमभ्यनुज्ञायते, 4.1.62

<sup>4</sup> अथाष्टमेऽहन् ।.....किञ्चिदितिहासमाचक्षीत ।...अथनवमेऽहन् ।.....तानुपदिशति पुराणं वेदः सोऽयमिति किचित् पुराणमाचक्षीत । 13.4.3.12-13

<sup>5</sup> पुराणं कस्मात् । पुरा नवं भवति । 3.19, Nirukta

<sup>6</sup> दृष्टं साम, 4.2.7

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- (b) Tena proktam.1
- (c) Purāņaprokteshu brāhmaņakalpeshu.2
- (d) Upajñāte.3
- (e) Krite granthe.4

#### These mean that:

- (a) the hymns are drastha or revealed;
- (b) recensions (excluding the Vedas), the brāhmaṇas and the kalpas are propounded;
- (c) intuition is the source of the works by Pāṇini and others; and
- (d) ordinary works.

Even here, the brāhmaṇas are treated as separate from the mantra-samhitās. The brāhmaṇas are not given an equal status. The hymns are stated to have been revealed and the brāhmaṇas as expounded. An anukramaṇī by a rishi of a brāhmaṇa has neither been referred to nor is available, whereas anukramaṇīs of samhitās are available. If a samhitā has a brāhmaṇa portion included in it, the rishis of the brāhmaṇa portion are not mentioned in the anukramaṇīs. Prajāpati is mentioned in general as the primoridal seer of the brāhmaṇas and from him the meaning of the Veda had emanated. The Ārshādhyāya of the Chārāyaṇīya-samhitā called as Mantrārshādhyāya refers to only one or two rishis of the brāhmaṇas, and in general the rishis of the brāhmaṇa portion have not been described. The very name Mantrārshādhyāya denotes that it relates to the rishis of the mantras only. The following reading is available in it: brāhmaṇāni prajāpateh. Brāhmaṇapaṭhitān mantrānathodāharishyāmah. The rishis related to the mantras

<sup>1</sup> तेन प्रोक्तम् 4.3.101

<sup>2</sup> पुराणप्रोक्तेषु ब्राह्मणकल्पेषु, 4.3.105

<sup>3</sup> उपज्ञाते, 4.3.115

<sup>4</sup> कृते ग्रन्थे, 4.3.116

<sup>5</sup> Samkara, however, writes on Vedānta-sūtra, 1.3.33, ऋषिणामपि मन्त्रब्राह्मणदिश्वनां, i.e., of the rishis of the mantras and brāhmaṇas. It appears to be a general reference to the rishis of the brāhmaṇas, and not to any particular rishi

<sup>6</sup> ब्राह्मणानि प्रजापते: । ब्राह्मणपठितान् मन्त्रानथोदाहरिष्यामः, Sthānaka 18.

contained in the brāhmaņas are mentioned but none of a brāhmaņa is mentioned. Prajāpati, though the name of the God himself, is also the name of a particular *rishi*. Brahmā is also called Prajāpati. He is the primoridal exponent of the brāhmaņas. He is a seer of the brāhmaņas. The few other similar references are of seers in general and have no particular allusion.

Some of the scholars consider Vātsyāyana to have mentioned the *rishis* of the brāhmaṇas in his commentary as: ya eve mantrabrāhmaṇasya drashṭārah pravaktāraścha te khalvitihāsapurāṇasya dharmaśāstrasya cheti.¹ A careful study of his commentary in—'Ya evāptā vedārthānām drashṭārah,²—helps to understand that the meaning of brāhmaṇasya drashṭārah is vedārthānām drashṭārah.³ Besides the meaning of the Vedas, their *rishis* had added itihāsa and purāṇa while propounding them. The Nirukta clearly states:

- (a) Risherdrishtarthasya pritīrbhavatyākhyānasamyuktā.4
- (b) Ityākhyānam.5

i. e., the meaning and explanation of the Veda when added with itihāsa etc. appeals more. If the brāhmaṇas are accepted as the Veda, where will the meaning of the Vedas be available. The meaning of the hymns is available in the brāhmaṇas, but the meaning of the brāhmaṇas is no where available. Therefore, the hymns alone form part of the Veda and the brāhmaṇas specifically explain them. The rishis could derive the meaning of the Vedas from the God; adding ākhyāna etc. they expounded their meaning and that meaning was termed as brāhmaṇa. Vatsyāyana has explained it as vedārtha-drashtā.

Even the use of apasyat in the brahmanas is with the same purpose. A distinctive line between understanding the meaning of the

<sup>1</sup> य एव मन्त्रब्राह्मणस्य द्रष्टारः प्रवक्तारश्च ते खिल्वितिहासपुराणस्य चेति, 4.1.62

<sup>2</sup> य एवाप्ता वेदार्थानां द्रष्टारः, 2.2.67

<sup>3</sup> ब्राह्मणस्य द्रष्टारः means वेदार्थानां द्रष्टारः

<sup>4</sup> ऋषेद् ष्टार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता । 10.10; 10.46

<sup>5</sup> इत्याख्यानम्, 11.19; 11.25; 11.34

Veda is drawn in the Nirukta: tad yadenāmstapasyamānān brahma svayambhvabhyānarshat rishayo abhavan tadrishīnāmrishitvam. Iti vijnāyate.¹ Only the original hymns have the nitya-ānupūrvī; the brāhmaṇas and even the ordinary recensions are without it. The ānupūrvī is anitya even in the recensions as stated in the Mahābhāshya:

Yadyapyartho nityo yā tvasau varņānupūrvī sānityā, tadbhedāchchaitadbhavati kāṭhakam kālāpakam maudakam paippalādakamiti.2

Satapatha Brāhmaṇa has another reference:

Saptāksharam vai brahma argityekāksharam yajuriti dve.

Sāmeti dve aatha yadato anyad brahmaiva tad.

Dvyaksharam vai brahma. Tadetatsarvam saptāksharam brahma<sup>3</sup>

The Veda or Brahma has seven letters or aksharas:

The complete Brahr			7 Letters	
Brahma = Atharva	•••	•••	***	Z Letters
Sāma	•••	•••	•••	2 Letters
Yajuh	•••		***	2 Letters
Ŗik	•••	,		1 Letter 2 Letters

This complete Brahma is of seven letters. The phrase sarvambrahma implies that the Veda is confined within it. Only Rik, Yajuh, Sāma and Atharva are mentioned, the brāhmaṇas are not mentioned. The Veda is named as Brahma. This Brahma having been explained by Brahmā and others came to be designated as brāhmaṇa. The Brahma was revealed to the seers but not the brāhmaṇa. They could grasp only the substance of the brāhmaṇa as stated in the Gopatha Brāhmaṇas: sa etam trivṛitam saptatantumekavimśatisamstham yajñamapaśyat. The

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<sup>1</sup> तद यदेनांस्तपस्यमानान् ब्रह्म स्वयम्म्बम्यानर्षत् ऋषयोऽभवन् तदृषीणामृष्टित्वम् । इति विज्ञायते । 2.11

<sup>2</sup> यद्यप्यर्थो नित्यो या त्वसौ वर्णानुपूर्वी सानित्या। तद्भेताच्चैतद्भवति काठकं कालापकं मौदकं पैप्पलादकमिति, 4.3.101, compare 2.9, TA

<sup>3</sup> सप्ताक्षरं वै ब्रह्मर्रांगत्येकाक्षरं यजुरिति हे । सामेति हे ऽअथ यदतोऽन्यद् ब्रह्मं व तद् । हचक्षरं वै ब्रह्म । तदेतत्सवं सप्ताक्षरं ब्रह्म । 10.2.4.6

<sup>4</sup> सवं ब्रह्म

<sup>5</sup> स एतं त्रिवृतं सप्ततन्तुमेकविशंतिसंस्थं यज्ञमपश्यत्, 1.12, purva-bhaga

substance of the yajña was seen by the seers in the mantras or the hymns; similarly, they had seen the substance of the brahmanas. Mahābhāshya again refers: paśyati tyāchāryah.1

Vātsyāyana in his commentary on another sūtra states: pramānam śabdah. Yathā loke. Vibhāgaścha brāhmanavākyānām trividhah,2 i. e., the evidence of sabda is to be accepted. The teachings of the rishis are also to be accepted. The three-fold division of a sentence is available in the brahmanas. Sruti is separate. The brahmanas having itihāsa, its words as compared to the mantras are by human beings and, therefore, these are not the Veda. Preceded by sabda, the use of loke refers to the words or sabda used by common people. Vātsyāyana has also written >

Yathā laukike vākye vibhāgenārthagrahanāt pramānatvamevam vedavākyānāmapi vibhāgenārthagrahaņāt pramāņatvam bhavitumarhatīti 3

The use of vedevākyānām is only formal and cannot be correlated with brāhmanas.

Satapatha Brāhmana states:

Rigvedo yajurvedah sāmavedo atharvāngirasa itihāsah purānam vidyā upanishadah slokah sutranyanuvyakhyani vyakhyanani vachaiva samrat prajayante.4

A similar reading is available in another place in the Satapatha Upanishads are treated as separate from the Vedas. Brāhmana.5 Upanishads forming a part of the brahmanas being separate from the Vedas, therefore, the brāhmaņas themselves are separate from the In Yājñavalkya-smṛiti, a similar idea is expressed: Vedas.

Yato vedāh purāņam cha vidyopanishadastathā, ślokāh sūtrāņi bhāshyāņi yatkinchidvāngamayam kvachit.6

2 प्रमाणं शब्द: । यथा लोके । विभागश्च ब्राह्मणवाक्यानां त्रिविधाः, 2.1.61

<sup>1</sup> पश्यति त्वाचार्य:, p.24, Vol. 1

<sup>3</sup> यथा लौकिके वाक्ये विभागेनार्थप्रहणात् प्रमाणत्वमेवं वेदवाक्यानामि विभागेनार्थप्रहणात् प्रमाणत्वं भवित्महंतीति, 2.1.65 4 ऋग्वेदो यजुर्वेदः सामवेदोऽथवािङ्गरस इतिहासः पुराणं विद्या उपनिषदः श्लोकः सूत्राण्यनुव्याख्या-

नानि व्याख्यानानि वाचैव सम्राट् प्रजायन्ते, 14.6.10.6 14.5.4.10

<sup>6</sup> यतो वेदाः पुराणं व विद्यापनिषदस्तथा । श्लोकाः सूत्राणि भाष्याणि यत्किचिद्वाङ् मयं क्वचित्, 3.181

Viśvarūpa in his commentary clarifies: upanishadām pṛithagvachanam vedabhāgāntarasya tādarthyapradarśanārtham.¹

The following verses from chapter 331 and 323, respectively of Santi-parva of the Mahabharata, further, clarify this view point:

- (a) Āraņyakam cha vedebhya oshadhībhyo amritam yathā.2
- (b) Rigvede sayajurvede tathaivatharvasāmasu, purāņe sopanishade tathaiva jyotishe arjuna.<sup>3</sup>

The use of the terms Rik and Rigveda, do not mean that the former refers to the Vedas and the latter to the Vedas and the brāhmanas. Both these phrases are used only for the samhitās. In a large number of the kandikās of the Satapatha Brāhmana it is repeatedly stated:

- (a) Tānupadiśati richo vedah.....richām sūktam vyāchakshaņa.3
- (b) Tānupadiśatī yajūmshi vedah.....yajushāmanuvākam vyāchakshaņa.6
- (c) Tānupadiśati ātharvaņo vedah.....atharvaņāmekam parvam vyāch-akshaņa.7
- (d) Tānupadiśati sāmāni vedah.....sāmnām daśatam brūyāt.14

Bhavatrāta in the introduction to his commentary on the Jaiminīya-śrauta-sūtra writes: yadrichā hotritvam.....Atrargādibhih śabdairvedā evābhidhīyante,<sup>5</sup> i. e., the phrase rik etc. refer to the Vedas. The phrase rigādi means only the Vedas. The brāhmaṇas of the Rigveda and the other Vedas do not have the sūktas, therefore,

<sup>1</sup> उपनिषदां पृथग्वचनं वेदभागान्तरस्य तादथ्यंप्रदर्शनार्थम् ।

<sup>2</sup> आरण्यकं च वेदेम्य ओपघीम्योऽमृतं यथा, 3.

<sup>3</sup> ऋग्वेदे सयजुर्वेदे तथैवाथवंसामसु । पुराणे सोपनिषदे तथैव ज्योतिषेऽर्जु न. 8.

<sup>4 (</sup>a) तानुपदिशति ऋचो वेद:... ऋचां सूक्तं न्याचक्षण, 3.

<sup>(</sup>b) तानुपदिशति यजू वि वेद:.....यजुवामनुवाकं व्याचक्षण. 6.

<sup>(</sup>c) तानुपदिशति आथर्वणो वेद:.....अथर्वणामेकं पर्वं व्याचक्षण. 7.

<sup>(</sup>d) तानुपदिशति सामानि वेद:.....साम्नां दशतं त्र्यात्. 14.

<sup>5</sup> यद्चा होतृत्वं ....। अत्रगीदिभिः शब्दैर्वेदा एवाभिधीयन्ते

the phrase rigvedādi is used only for the samhitās of the hymns and not for the brāhmaņas.

In kaṇḍikās 8, 9 and 10 of this chapter of the Satapatha Brāhmaṇa Aṇgirasa Veda, Sarpa-vidyā-Veda and Devajana-vidyā-Veda are mentioned. These are the sub-divisions of the Atharva-veda. These all contain parvas. The remaining Māyā-Veda, Itihāsa Veda, Purāṇa Veda are the traditional collections. These are neither complete works nor their sub-divisions. These are qualified by the following uses: kānchinmāyām kuryāt; kānchiditihāsmāchakshīta; kinchit purāṇamāchakshīta.¹ The phrase veda is used only in a formal manner in these three kaṇḍikās. It is stated in the 15th kaṇḍikā: āchashṭe...sarvān vedān² i.e., to speak of all the Vedas. Here, only the Veda is alluded to and the brāhmaṇas are not at all mentioned. Yājñavalkya and other rishis had never equated the Vedas with the brāhmaṇas.

- J. Each brāhmaṇa has references to the revelation of the Veda through Prajāpati<sup>3</sup>:
- (a) Sa etāni trīņi jyotīmshyabhyatapyata so agnerevarcho aasrijata vāyoryajūmshyādityāt sāmāni. Sa etām trayīm vidyāmabhyatapyata...Athaitasyā eva trayyai vidyāyai tejorasam prāvrihta. Eteshāmeva vedānām bhishajyāyai sa bhurityrichām prāvrihat.....
- (b) Sa imāni trīņi jyotīmshyabhitatāpa. Tebhyastaptebhyastrayo vedā ajāyantāgnerrigvedo vāyoryajurvedah sūryāt sāmavedah. 3. Sa imānstrīn vedānabhitatāpa. Tebhyastaptebhyastrīņi sukrāņyajāyanta bhūrityarigvedāt.....4

<sup>1</sup> कांचिन्मायां कुर्यात, 11; कांचिदितिहासमाचक्षीत, 12; किञ्चित् पुराणमाचक्षीत, 13

<sup>2</sup> आचष्टे.....सर्वान् वेदान्....।

<sup>3 (</sup>a) .....स एतानि त्रीणि ज्योतींष्यभ्यतप्यत सो उन्तेरेवचीं उसृजत वायोर्यज् वादित्यात् सामानि । स एतां त्रयीं विद्यामभ्यतप्यत ।.....। अथैतस्या एव त्रय्यै विद्यायै तेजोरसं प्रावृहत् । एतेषांभव वेदानां भिषज्यायै स भूरित्यृचां प्रावृहत्.....। 6.10, Kausika-sutra

<sup>(</sup>b) स इमानि त्रीणि ज्योतींष्यभितताप । तेम्यस्तप्तेम्यस्त्रयो वेदा अजायन्ताग्नेऋंग्वेदो वायोर्यजुर्वेदः सूर्यात् सामवेदः ॥३॥ स इमांस्त्रीन् वेदानभितताप । तेम्यस्तप्तेम्यस्त्रीणि शुक्राण्यजायन्त भूरित्युग्वेदात्.॥ 11.5.8.4, SB

(c) Sa etānstisro devatā abhyatapat. Tāsām tapyamānānām rasān prāvṛihat. Agnerṛicho vāyoryajūmshi sāmānyādityāt. 2. Sa etām trayīm vidyāmabhyatapat. Tasyāstapyamānāyā rasān prāvṛihat. Bhūrityaṛigbhyah.

Such examples could be multiplied. In all these, Rik and Rigveda are synonyms. The Trayi-vidyā is formed of Rik, Yaju and Sāma. Śatapatha Brāhmaṇa calls these as Rigveda, Yajurveda and Sāmaveda. So these are synonyms. Certain scholars consider that these three should not be equated as the Śatapatha Brāhmaṇa has both the hymns and the brāhmaṇa portion; whereas Kaushītakī Brāhmaṇa has only the hymns. The reference to the context in these particular chapters relates to the same subject, therefore, their meaning leads to the same conclusion. The brāhmaṇas are not revealed along with the Vedas, these have been compiled at a much later date. Veda does not include a brāhmaṇa in these references.

Sabara Svāmī considers the brāhmaṇas as revealed to seers and quotes from an earlier work: smaryate cha—Vaiśampāyanah sarvaśākhādhyāyī. Kathah punarimām kevalām śākhāmadhyāpayām babhūba, iti.,² i. e., Kaṭha recension and brāhmaṇa were available even before Kaṭha rishi. Śabara Svāmī had considered the brāhmaṇas as the Veda,³ therefore, his approach is in the same direction. Instead of illustrating his writings from the hymns, he always quoted from earlier writers.

Kațha recension and its brāhmaṇa though contemporaneous with Vaisampāyana were never earlier to Vyāsa. Not to speak of the the brāhmaṇas even the recensions were not available in the beginning of the universe. Only the mantra-samhitās were available.

<sup>1</sup> स एतास्तिस्रो देवता अभ्यतपत् । तासां तप्यमानानां रसान् प्रावृहत् । अग्नेऋ चो वायोर्यजू िष सामान्यादित्यात् ॥२॥ स एतां त्रयीं विद्यामभ्यतपत् । तस्यास्तप्यमानाया रसान् प्रावृहत् । भूरित्यृग्भ्य: ॥३॥ ४.17. CU

<sup>2</sup> स्मर्यते च-वैशम्पायनः सर्वशाखाध्यायी । कठः पुनिरमां केवलां शाखामध्यापयां वसूव, इति, 1.1.30

<sup>3 2.1.33</sup> 

The following reference from *Mahāvastu*, a Buddhist work, clearly differentiates between Veda and brāhmaṇa. Vedas are constituted of the hymns alone and not of the brāhmaṇas. According to the tradition known to the Buddhist scholars, the brāhmaṇas were never equated with the Vedas. A phrase *brāhmaṇavedeshu* is used in *Mahāvastu*, i.e., the brāhmaṇas and the Veda were separate from each other, e.g.,

Tasya rājňo purohito brahmāyuh nāma trayāṇām vedānām pārago sanirghaṇṭhakaiṭabhānām itihāsapanchamānām aksharapadavyākaraṇe analpako so ayamāchāryah kuśalo brāhmaṇavedeshu api śāstreshu dānasamvibhāgaśīlo daśakuśalakarmapathām samādāya vartati.1

The three references quoted earlier stand confirmed by another evidence from Shaqvim'sa Brāhmaṇa:

Prajāpatirvā imāmstrīnvedānasrijata.....Tebhyo bhūrbhuvah svarityaksharad bhūrityrigbhyo aksharat......Bhuvariti yajurbhyo aksharat......Svariti sāmabhyo aksharat.<sup>2</sup>

Herein, the three synonyms of three Vedas Rik, Yajuh and Sāma are mentioned; the use of the term Rigveda does not denote the mantras and the brāhmaṇas of the Rigveda.

K. Gopatha Brāhmaṇa has a decisive evidence:

Yān mantrānapaśyata sa ātharvaņo vedo abhavat.3

This reference clearly states that the collection of mantras alone is Veda.

L. Gopatha Brāhmaņa has another interesting reference:

Tasya (Omityetadaksharasya) prathamayā svaramātrayā Rigvedam anvabhavat.4

2 प्रजापतिर्वा इमांस्त्रीन्वेदानसृजत ।.....तेम्यो भूर्मं वः स्वरित्यक्षरद् भूरित्यृग्भ्योऽक्षरत ।....स्वरिति यज्भ्योऽक्षरत ।....स्वरिति सामभ्योऽक्षरत । 1.5.7.

3 यान् मन्त्रानपश्यत् स आथर्वणो वेदोऽभवत्, 1.5, pūrva-bhāga

<sup>1</sup> तस्य राज्ञो पुरोहितो ब्रह्मायुः नाम त्रयाणां वेदानां पारगो सनिर्घण्ठकैटभानां इतिहासपंचमानां अक्षरपदव्याकरणे, अनल्पको सोऽयमाचार्यः कुशलो ब्राह्मणवेदेषुऽपि शास्त्रेषु दानसंविभागलशीलो दशकुशलकर्मपथां समादाय वर्तति, p. 77, lines 8-11, Vol. II. Mahāvastu has similar usage elsewhere as well.

<sup>4</sup> तस्य (ओमित्येदक्षरस्य) प्रथमया स्वरमात्रया ऋग्वेदं अन्वभवत्, 1.1.17, pürvz-bhāga.

Tasya (omityetadaksharasya) dvitīyayā svaramātrayā Yajurvedam anvabhavat.¹
Tasya (omityetadaksharasya) tritīyayā svaramātrayā Sāmavedam anvabhavat.²
Tasya (omityetadaksharasya) vakāramātrayā Atharvavedam anvabhavat.³
Tasya (omityetadaksharasya) makāraśrutyā Upanishadah anvahhavat.⁴

Rigveda was formed of the first mātrā of Om, Yajurveda from the second, Sāmaveda from the third, Atharvaveda from the vakāra-mātrā and Upanishads from makāra-śruti. Since the Upanishads were formed separately from the four Vedas, these are separate from the Vedas. Had these and the brāhmaṇas formed part of the Vedas, these should have been formed along with the Vedas.

M. Saunaka, the teacher of Kātyāyana, writes in the beginning of Ārshānukramaṇī: Rigvedamakhilam drashṭāro ye hi munipungavah, i. e., the best of the munis to whom the complete Rigveda was revealed. Saunaka narrates only the rishis of the mantras or the hymns. According to Saunaka, the collection of the hymns formed the complete part of the Rigveda. The Rigveda never had a line from the brāhmaṇa. The view point of the teacher normally should have been followed by the disciples. Such a reference as mantrabrāhmaṇayorvedanāmadheyam in the works of his disciple, Kātyāyana, appears to be an inter-polation.

N. The brāhmaņas of the Sāmaveda refer to a subrahamaņyā. A portion of it reads: Kausika brāhmaņa gautama bruvāņeti. Šatapatha Brāhmaņa comments: śaśvadvaitadāruņinādhunopajñātam yad gautama bruvāņeti, i. e., this portion of subrahmaņyā has been prepared by intuition by Āruņi, just now.

<sup>1</sup> तस्य (ओमित्येतदक्षरस्य) द्वितीयया स्वरमात्रया यजुर्वेदं अन्वभवत् । 1.1.18

<sup>2</sup> तस्य (ओमित्येतदक्षरस्य) तृतीयया स्वरमात्रया सामवेदं अन्वभवत् । 1.1.19

<sup>3</sup> तस्य (ओमित्येतदक्षरस्य) वकारमात्रया अथर्ववेदं अन्वभवत् । 1.1.20

<sup>4</sup> तस्य (ओमित्येतदक्षरस्य) मकारश्र्त्या उपनिषदः अन्वभवत । 1.1.21

<sup>5</sup> ऋग्वेदमिललं द्रष्टारो ये हि मुनिपुंगवाः 1.1

<sup>6</sup> सुब्रह्मण्या, 1.1

<sup>7</sup> कौशिकब्राह्मण गीतमब्रुवाणेति,

श्रम्बद्धैतदारुणिनाघुनोपज्ञातं यद् गौतम बुवाणेति, 3.3.4.19, SB

Jaiminiya Brāhmaṇa has another reference: atha ha vā eke kauśika brāhmaṇa gautama bruvāṇeti āhvayanti. Tadu ha vā āruṇinaiva yaśasvinopajñātam¹, i. e., a few scholars call it Kauśika Brāhmaṇa. It was intuitively known to Āruṇi. Upa-jñata works were composed by ordinary people.² Kauśika Brāhmaṇa is a part of subrahamaṇyā. Jaiminiya and Śatapatha Brāhmaṇas refer to it as composed by Āruṇi. Śatapatha even uses the phrase adhunaiva, i. e., just now. It is a further evidence to prove that the brāhmaṇas of the Śāmaveda were compiled alongwith the Śatapatha and other brāhmaṇas and Yājñavalkya and other rishis accepted these brāhmaṇas as composed by them and not to be equated with the mantras.

It is written in the second kaṇḍikā of Charaṇa-vyūha: Triguṇam paṭhyate yatra mantrabrāhmaṇayoh saha, Yajurvedah sa vijñeyah śeshāh śākhāntarāh sinṛitāh.3

Charaṇa-vyūha is not an authentic and dependable work. Its eight or nine different types are available. Its edition by Weber and that published from Kāśī differ. Mahidāsa has a different verse to comment:

Mantrabrāhmaņayorvedah triguņam yatra pathyate, Yajurvedah sa vijneya anye śākhāntarāh smṛitah.4

The former verse in the Charaṇa-vyūha is not commented upon by Mahidāsa, instead he writes his own verse as above and comments on it separately. He writes: etāḍriśa paṭhanam śākhāyā adhyayanam (yatra) sa yajurvedah. Tachcha taittirīyaśākhāyāmevāsti. This verse appears to have been inter-polated by a follower of the Taittirīya recension.

<sup>1</sup> अथ ह वा एके कौशिकब्राह्मणगौतमब्रुवाणेति आह्नयन्ति । तदु ह वा आरुणिनैव यशस्विनोपज्ञातम्, 2.79-80, see introduction to Kāṇva-Śatapatha by Caland, p. 101

<sup>2</sup> See above p. 138

<sup>3</sup> त्रिगुणं पठचते यत्र मन्त्रब्राह्मणयोः सह । यजुर्वेदः स विज्ञेयः शेषाः शाखान्तराः स्मृताः ॥

<sup>4.</sup> मन्त्र ब्राह्मणयोर्वेदः त्रिगुणं यत्र पठचते । यजुर्वेदः स विज्ञेय अन्ये शाखान्तराः स्मृताः ॥

<sup>5</sup> एतादशपठनं शाखाता, अध्यक्षनं (यत्र) स यजुर्वेदः । तच्च तैतिरीयशाखायामेवास्ति ।

- O. Another evidence in the Mimāmsā-sūtras helps to establish that the brāhmaņas were not revealed like the hymns, as: mantropadeso vā na bhāshikasya prāyopapatterbhāshikasrutih. Sabara in his commentary writes: bhāshāsvaro brāhmaņe pravrittah, i.e., the brāhmaņas have the same svara as is available in the language of the common man. As the svaras of the brāhmaņas are laukika these cannot be revealed by God. Satyavrata Sāmasramī in his Traytparichaya has put forth this view in details.
- P. The brāhmaṇas refer to the *pratīkas* of the hymns and use the phrase *iti* at their end; followed by commentary on the hymns and mention of the *rishis*. Kāṭhaka-saṁhitā has the references:<sup>3</sup>
  - (a) mahi trīņāmavo astu.
  - (b) Ityesha prājāpatyastrichah.
- (o) Sa vāmadeva ukhyamagrimabibhastamavaikshata sa etat sūktamapašyat kṛiṇushva pājah prasitim na pṛithvim, iti.

Similarly Ashṭādhyāyī and other works do not accept the brāhmaṇas as the Vedas.

Dhūrta-svāmī while commenting on mantrabrāhmaṇayorvedanā-madheyam of Āpastamba-paribhāshā-sūtra writes: kaiśchit mantrāṇāmeva vedatvamāśritam. Haradatta Miśra in his commentary on the same sūkta writes: kaiśchinmantrāṇāmeva vedatvamākhyātam, i.e., certain scholars accept mantras alone as the Veda. According to both Dhūrta-svāmī and Haradatta Miśra certain scholars used to accept the mantras alone as the Vedas.

<sup>1</sup> मन्त्रोपदेशो वा न भाषिकस्य प्रायोपपत्तेभीषिकश्रुति:, 12.3.17

<sup>2</sup> भाषास्वरो ब्राह्मणे प्रवृत्तः।

<sup>3 (</sup>a) महि त्रीणामवोऽस्तु, 7.2.

<sup>(</sup>b) इत्येष प्राजापत्यस्त्रिच:, 7.9

<sup>(</sup>c) स वामदेव उख्यमग्रिमविभस्तमवैक्षत स एतत् सूक्तमपश्यत् कृणुष्व पाजः प्रसिति न पृथ्वीम, इति, 10.5, see Rigveda, 4.4

<sup>4</sup> केश्चित् मन्त्राणामेव वेदत्वमाश्रितम्, 34

<sup>5</sup> केश्चिन्मंत्राणामेव वेदत्वमाख्यातम्, 34

After the Mahābhārata period, the period of only yajāas came into prominence. The brāhmaṇas were in constant use and gained special respect. At that time, these came to be equated with the Vedas. Not only the brāhmaṇas, even the dharma-sūtras are at times called as āmnāya. Vīramitrodaya writes to his Samskāra-prakāśa: mantrabrāhmaṇayorvedah shaḍangameka iti gautamah 1 Maskarī in his commentary on sūtra-yatra chāmnāyo vidadhyāt writes; athavā-āmnā-yaśabdena manuruchyate.,2 i.e., the phrase āmnāya could refer to Manusmriti, as well. An author of dharma-śāstra uses the word āmnāya for Manusmriti; similarly, the brāhmaṇas being a compendium to the performance of sacrifices, had been called the Veda only ceremoniously but not as an actuality.

Bhatta Kumārila writes in his Tantra-vārttika:

Smṛitigranthe apyāmnāyaśabdaprayogāt. Smārtadharmādhikāre hi Śamkhalikhitābhyāmuktam-āmnāyah smṛitidhāraka iti. Granthakāragatāyāh smṛitestatkṛitagranthāmnāyah smṛitigranthādhyāyinām smṛitidhāraṇārthatvenoktah.3

Smṛiti works are called āmnāya. Śarhkhalikhita also says so. Readers of smṛiti works can call their original work i.e., Manusmṛiti as āmnāya.

Sabara and later scholars called these as the Vedas. Even common man started treating them as the Veda. This was the origin of the mistake. In the later periods many āchāryas could not confrom to this idea; they continued to treat the brāhmaṇas as separate from the Veda. However, these āchāryas did not raise their voice against the strong prevalent view. Svāmī Dayānanda Sarasvatī had raised his voice against this view and wrote: Ityādi bahubhih pramāṇairmantrāṇāmeva vedasamjñā na brāhmaṇagranthānāmiti siddham.

<sup>1</sup> मन्त्र ब्राह्मणयोर्वेद: षडङ्गमेक इति गौतम:, p. 507

<sup>2</sup> यत्र चाम्नायो विदच्यात्, 1.51; अथवा-आम्नायशब्देन मनुरुच्यते।

<sup>3</sup> स्मृतिग्रन्थेऽप्याम्नायशब्दप्रयोगात् । स्मार्तधम्मीधिकारे हि शंखलिखिताम्यामुक्तम्-आम्नायः स्मृतिघःरक इति । ग्रन्थकारगतायाः स्मृतेस्तत्कृत्प्रन्थाम्नायः स्मृतिग्रन्थाघ्यायिनां स्मृतिघारणार्थंत्वेनोक्तः, 1.3.7

<sup>4</sup> इत्यादि बहुभिः प्रमाणैर्मन्त्राणामेव वेदसंज्ञा न ब्राह्मणग्रन्थानामिति सिद्धम्, वेदसंज्ञाविचारिवषय, ऋग्वेदादिभाष्यभूमिका क

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To conclude, it is reiterated that the brāhmaṇas were propounded by Prajāpati and later seers in the language other than that of the mantras; these were compiled in the Mahābhārata period; these brāhmaṇas gained importance when sacrifices came to be considered as the only meaning of the Vedas and their having the details of the rituals, these came to be known as the Vedas like other dharma-śāstras; these should be understood in their true context as the explanation of the Vedas and not the Veda itself.

CHAPTER EIGHT

### THEIR HELP TO UNDERSTAND THE VEDA

## Brāhmaņas as basis of Nirukta and Nighaņţu

Nirukta, probably, is the earliest work, at present available, which contains the meaning of the Veda. It is one of the ten works to be followed by the followers of the Rigueda. Followers of the Rigueda in South India even now specially study it. This was not the only Nirukta available at one time; there were many more similar works which have been lost now. Nighantu is the basis of Nirukta. Both Nirukta and Nighantu were composed by Yāska. Nighantu is a lexicon of Vedic words. Possibly, many more Nighantus had preceded the Nighantu at present available. Yāska writes:

Athotābhidhānaih samyujya havischodayati—indrāya vritraghne. Indrāya vritrature. Indrāyāmhomuche, iti. Tānyapyeke samāmananti. Bhūyāmsi tu samāmnānāt. Yattu samvijnanabhūtam syāt prādhānyastuti tat samāmane.<sup>2</sup>

<sup>1</sup> A Nirukta by Upamanyu is referred to by G. Oppert in his List p. II, 510.

<sup>2</sup> अथोताभिधानैः संयुज्य हिवश्चोदयित—इन्द्राय वृत्रध्ने । इन्द्राय वृत्रतुरे । इन्द्रायांहोमुचे इति । तान्यप्येके समामनिन्त । भूयांसि तु सगाम्नानात् । यत्तु संविज्ञानभूतं स्यात् प्राधान्यस्तुति तत् समामने, 7.13, see 2.6.6, MS

i.e., many āchāryas have an explanation in which the adjectives of the devatās are collected, myself on the other hand explain the main devatā, viz., Agni etc. which has to be prayed.

Nirukta-Nighanţu by Kautsavya, which also forms part as a Pariśishţa of the Nighanţu by Yāska and the Nighanţu of Atharvaveda, clearly brings forth the dependence of the Nighanţus on the brāhmanas. The following comparative study of the meanings in the Nighanţu and the brāhmanas is self evident:

1.14 Atyah aśva	Atyo asi (aśva)	TB. 3.8.9.1
3.17 Adhvarah yajña	Adhvaro vai yajñah	ŚB. 1.4.1.38
1.12 Annam udaka	Annam vā aāpah	ŚB. 13.8.1.9
1.10 Abhram megha	Abhrād vṛishṭih	ŚB. 5.3.5.17
2.7 Arkah anna	Annamarkah	ŚB. 9.1.1.4
3.4 Astam griha	Grihā vā astam	ŚB. 2.5.2.29
1.14 Arvā aśva	(Aśva tvam) arvā asi	TMB 1.7.1
2.11 Aditih gau	Aditirhi gauh	ŚB. 2.3.4.34
1.1 Aditi prithivī	Iyam vai pṛithivyaditih	ŚB. 1.1.4.5
1.11 Aditi vāk	Vāgvā aditih	ŚB. 6.5.2.20
1.10 Adrili megha	Girirvā adrih	ŚB. 7.5.2.18
1.5 Abhīśavah raśmi	Abhīśavo vai raśmayah	ŚB. 5.4.3.14
1.11 Anushtup vāk	Vāgvā anushtup	ŚB. 1.3.2.16
1.3 Amritam hiranya	Amritam vai hiranyam	ŚB. 9.4.4.5
2.7 Ayuh anna	Annamu vā aāyuh	ŚB. 9.2.3.16
1.1 Idā prithivī	Iyam (pṛithivī) vā idā	Kau. 9.2
2.7 Isham anna	Annam vā isham	Kau. 28.5
2.7 Ida anna	Annam vā ilā	AB. 8.26
2.11 Idā gau	Gaurvā idā	ŚB. 3.3.1.4
3.30 Urvī pṛthivī	Yatheyam prithivyurvī	ŚB. 2.1.4.28
2.7 Urk anna	Annam vā ūrgudumbarah	ŚB. 3.2.1.33
1.11 Rik vāk	Vāgevarchah ·	ŚB. 4.6.7.1
3.10 Ritam satya	Satyam vā ritam	ŚB. 7.3.1.23
2.9 Ojah bala	Ojah sahah	Kau. 3.5
3.6 Kam sukha	Sukham vai kam	Go-Utt. 6.3

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1.7 Kshapā rātri	Ratrayah kashapāh	AB. 1.13
1.1 Kshāmā prithivī	Ime vai dyāvāprithivī dyāvāKshān	nā ŚB. 6.7.2.3
3.3 Gabhīrah mahān	Gabhīramimam mahāntamimam	ŚB. 3.9.4.5
1.1 Gīh vāk	Vāgvai gīh	ŚB. 7.2.2.5
1.2 Chandram hiranya	Chandram hiranyam	TB. 1.7.6.3
2.3 Jantavah manushya	Manushyā vai jantavah	ŚB. 7.3.1.32
3.4 Duryāh gṛiha	Gṛihā vai duryāh	ŚB. 1.1.2.22
1.11 Dhishanā vāk	Vāgvai dhishaņā	ŚB. 6.5.4.5
1.11 Dhenuh vāk	Vāgvai dhenuh	TMB. 18,9.21
2.7 Namah anna	Annam namh	ŚB. 6.3.1.17
2.3 Narah manushya	Manushyā vai narah	ŚB. 7.5.2.39
1.1 Nirritih prithivī	Iyam (pṛithivī) vai nirṛitih	ŚB. 5.2.3.3.
2.10 Nṛimṇam dhana	Nṛimṇānidhanāni	ŚB. 14.2.2.30
1.12 Payah udaka	Apo hi payah ·	Kau. 5.4
2.7 Payah ana	Paya evānnam	ŚB. 2.5.1.6
1.12 Pavitram udaka	Pavitram vā āpah	ŚB. 1.1.1.1
2.7 Pituh anna	Annam vai pituh	ŚB. 1.9.2.20
3.1 Puru bahu	Purudasmah bahudānah	ŚB. 4.5.2.12
1.1 Pūshā prithivī	Iyam vai prithivī pūshā	ŚB. 2.5.4.7
2.17 Pritanā samgrāma	Yudho vai pritanā	ŚB. 5.2.4.16
1.3 Prithivi antariksha	Iyam (pṛithivī) antariksham	AB. 3.31
2.2 Prajā apatya	Prajā vai sūnuh	ŚB. 7.1.1.27
•	Prajā vai tokam	ŚB 7.5.2.39
3.17 Prajāpatih yajña	Yajñah prajāpatih	ŚB. 11.6.3.9
3.27 Pratnam purāņa	Pratnamsanātanam	ŚB. 6.4.4.17
2.20 Parasuh vajra	Vajro vai parašuh	ŚB. 3.6.4.10
3.17 Makhah yajña	Yajño vai makhah	TB. 3.28.3
3.6 Mayah sukh	Yadvai śivam tanmayah	TB. 2.2.5.5
1.5 Marīchipāh raśmi	Ye raśmayaste devā marīchipah	ŚB. 4.1.1.25
1.1 Mahī pṛithivī	Iyam (pṛithivī) eva Mahī	JU. 3.4.7
2.7 Rasah anna	Rasenānnena	ŚB. 7.2.2.10
1.12 Rasah udaka	Raso vā aāpah	ŚB. 3.3.3.18
1.12 Retah udaka	Āpo hi retah	TMB. 8.7.9
3.30 Rodasī dyāvāprithivī	Dyāvāprithivī vai rodasi	AB. 2.41
2.7 Vājah anna	Annam vai vājah	ŚB. 5.1.4.3

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2.9 Vājah bala	Vīryam vai vājah	ŚB. 3.3.4.7
1.14 Vājī ašva	Vājino hyaśvah	ŚB. 5.1.4.15
3.17 Vishņu yajna	Vishņurvai yajñah	AB. 1.15
2.9 Savah bala	Balam vai śavah	ŚB. 7.3.1.29
1.12 Sukram udaka	Śukrā hyāpah	TB. 1.7.6.3
1.12 Satyam udaka	Āpo hi vai satyam	ŚB. 7.4.1.6
1.14 Saptih aśva	(Aśva tvam) saptirasi	TMB. 1.7.1
1.11 Sarasvatī vāk	Vāgvai sarasvatī	ŚB. 2.5.4.6
1.12 Sarvam udaka	Āpa eva sarvam	Go.Pū. 5.15
2.9 Sahah bala	Balam vai sahah	ŚB. 6.6.2.14
1.6 Haritah diśā	Diśo vai haritah	ŚB. 2.5.1.5

This is not an exhaustive list. Most of the references are from the Satapatha Brāhmaṇa; other brāhmaṇas, similarly, have a large number of references. Yāska often quotes from the brāhmaṇasto authenticate his meanings given in the Nirukta by stating: iti brāhmaṇam and iti ha vijñāyate. These brāhmaṇas were definitely the basis for the meanings given by Yāska in his Nirukta or Nigahṇṭu. In the Vedic Kosha by Bhagavad Datta, most of the meanings given are not available in the Nirukta and Nighaṇṭu by Yāska. Yāska has also stated: bhūyāmsi tu samāmnānāt.¹ A large number of the meanings available in the brāhmaṇas can augment the material of the Nighaṇṭu.

## Basis of the Meanings in the Brahmanas

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The meanings given in the brāhmaṇas are derived from hymns. These meanings were known to the seers by their intuition. These are all contained in these brāhmaṇas. The real meaning of the Veda could be understood only through these brāhmaṇas. This has been the main-stay of all the earlier āchāryas. The occidental scholars mostly have a contradictory opinion. Macdonell writes: "The investigation of the Brāhmaṇas has shown that being mainly concerned with speculation on the nature of sacrifice, they were already far removed from the spirit of the composers of the Vedic hymns, and

<sup>1</sup> भूयांसि तु समाम्नानात्, 7.13

contain very little capable of throwing light on the original sense of those hymns. They only give occasional explanations of the Mantras and these explanations are often very fanciful. How completely they can misunderstand the meaning intended by the seers appears sufficiently from the following two examples. The Satapatha Brāhmaṇa (7.4.1.9) in referring to the refrain of Rv.X. 21, कस्में देवाय हविषा विषेम, 'to what god should we offer worship with oblation,' says Ka is Prajāpati: to him let us offer oblation. Another Brāhmaṇa passage, in explaining the epithet 'golden-handed' (हिरण्य-पाणि) as applied to the sun, remarks that the sun had lost his hand and had got instead one of gold. Quite apart from the linguistic evidence, such interpretations show that there was already, a considerable gap between the period of the Brāhmaṇas and that of the Mantras."

The following propositions enunciated by Macdonell above need a critical analysis:

- A. The occidental scholars have carried out researches in the brāhmaņas;
- B. The main theme of the brāhmaņas is to visualise the form of a sacrifice;
- C. The brāhmanas have not been able to grasp the idea of the seers of the mantras;
- D. The brāhmaṇas have very little material which should be helpful to understand the meaning of the Veda;
- E. The brāhmaṇas give occasional explanations of the sense of the mantras;
- F. These explanations are very often fanciful;
- G. The explanations in the brāhmaṇas are contradictory to the intended meaning of the seers as it is clear from the following two examples:
- (a) कस्मै देवाय हिवषा विषेम. This *richā* is repeated in *Rigveda* 10.121. It means 'to what god should we offer worship with oblation.' The Satapatha Brāhmaṇa has its correct explanation, wherein 'Ka' means *Prajāpati*, and we offer oblation to him.'

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- (b) Another brāhmaṇa refers to a hand of gold. Sūrya had lost his hand and had got instead a hand of gold.
- H. Such interpretations show that there was a considerable gap between the period of the brāhmaṇas and the mantras. Linguistic evidence also supports it.
- A. Martin Haug, Aufrecht, Lindner, Weber, Oertel, Duke Gaastra and a few other western scholars have brought out editions of the brahmanas like the Aitareya etc. Eggeling in his translation of the Satapatha Brahmana and Keith in his translation of Taittiriya-samhita have not critically treated the subject. Max Muller writes: "The Brāhmaṇas represent no doubt a most interesting phase in the history of Indian mind, but judged by themselves, as literary productions, they are most disappointing. No one would have supposed that at so early a period. and in so primitive a state of society, there could have risen up a literature which for pedantry and downright absurdity can hardly be matched any where. There is no lack of striking thoughts, of bold expressions, of sound reasoning, and curious traditions in these collections. But these are only like the fragments of a 'torso' like precious gems set in brass and lead. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit and antiquarian pedantry. It is most important to the historian that he should know how soon the fresh and healthy growth of a nation can be blighted by priestcraft and superstition. It is most important that we should know that nations are liable to these epidemics in youth as well as in their dotage. These works deserve to be studied as the physician studied the twaddle of idiots, and the raving of mad men." (p. 389, History of Sanskrit Literature)

The meaning in the brāhmaṇas is not easily understood especially when a major portion of our literature has been lost. When Sāyaṇa and other mediaeval writers had not been able to completely grasp the meaning, their comprehension by the foreign writers is an impossibility. The brāhmaṇas are full of allegorical references and need to be carefully studied. An interesting example is:

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- (a) Prajāpatirha vai svām duhitaramabhidadhyau. Divam voshasam vā mithunyenayāsyāmiti tām sambabhūva.<sup>1</sup>
  - (b) Sa vai yajña eva prajāpatih.2

Here, Prajāpati is the name of Sūrya, as evident from the references in the brāhmaņas;

- (1) Yo hyeva savitā sa prajāpatih.3
- (2) Prajāpatirvai savitā.4
- (3) Prajāpatirvai suparņo garutmānesha savitā.5

i. e., Savitā, or Sūrya or Prajāpati are all the names of Prajāpati. Prajāpatī also means sacrifice, e. g.,

- (1) Yajña u vai prajāpatih.6
- (2) Prajāpatirvai yajňah.7

i. e., yajña is Prajāpati and Prajāpati is Sūrya:

- (1) Yajna eva Savitā.8
- (2) Sa yah sa yajño asau sa ādityah.9

Savitā is called yajāa as on account of Vishņu = Sūrya, sacrifices and all other actions of this universe are being performed. This Prajāpati or nebula has diva or prakāśa and Ushā two twin daughters. The Savitā or Prajāpati is the father of all the devas., as: savitā vai devānām prasa-

<sup>1</sup> प्रजापतिहंवै स्वां दुहितरमिभदध्यौ । दिवं वोषसं वा मिथुन्येनयास्यामितिः तां सम्वभूव, 1.7.4.1

<sup>2</sup> स वै यज्ञ एव प्रजापित:, 1.7.4.4; compare 3.3, AB; 8.2.10, TMB; 1.32, commentary by Medhātithi on Manusmṛiti; and प्रजापितर्वे स्वां दुहितरमध्येदुषसम्. 3.6.5, MS and 4.2.12, MS

<sup>3</sup> यो ह्येव सविता स प्रजापति: 12.3.5.1, SB,

<sup>4</sup> प्रजापतिवें सविता, 16.5.17, TMB

<sup>5</sup> प्रजापतिर्वे सुपर्णो गरुत्मानेष सविता, 10.2.7.4, SB

<sup>6</sup> यज्ञ उ वै प्रजापति:, 10.1, KB

<sup>7</sup> प्रजापतिवें यज्ञ:, 1.3.10.10, TMB.

<sup>8</sup> यज्ञ एव सविता, 1.83, GB, pūrva-bhāga

<sup>9</sup> स यः स यज्ञोऽसी स वादित्यः, 14.1.1.6, SB

vitā.¹ Taittirīya Brāhmaņa has a clear reference: Sah (Prajāpatih) mukhāddevānasrijata,² i.e., Prajāpati or Savitā or Sūrya gives birth to all the devas or the organs of sense, i. e., indriyas through his mouth or the rays or the electrons. Eggeling translates it as, 'By (the breath of) his mouth he created the gods. This rendering by Eggeling is incorrect. Sataptha Brāhmaṇa has another reference: sah (prajāpati) āsyenaiva devānasrijata.³ Prāṇa or the organs of vitality are devas, i. e., these are synonyms, as: tasmāt prāṇā devāh.⁴ Prāṇa is also asura or again vital breath. This is born of Prajāpati or Sūrya or Savitā i. e., through heat of the sun or electrons. This is further evident from the following reference in the Satapatha Brāhmaṇa: sa (prajāpatih) agnimeva mukhājjanayām chakre.⁵ Prajāpati or the Sūrya has given birth to agni of this universe as well as of the antariksha through radiant electrons.

Nirukta has a relevant quotation from some brāhmaņa: sordeavānasrijata tat surāņām suratvam. Asorasurānasrijata tadsurāņāmasuratvam iti vijñāyate, i. e., he created the devas from the radiant electrons and the asuras from non-radiant paramāņus. Kāṭhaka-saṁhitā has a similar reference: ahnā devānasrijata te śuklam varṇamapushyan. Rātryā asurānste kṛishṇā abhavan.

Div means bright and ushā burning. An exhaustive critical study of the brāhmaṇas and other literature will help to grasp the true allegorical meaning of these references.

Śatapatha Brāhmaṇa has another allegorical reference: iyam vai pṛithivyaditih seyam devānām patnī,8 i. e., this earth is the wife

<sup>1</sup> सिवता वै देवानां प्रसिवता, 1.1.3.6, SB; Eggeling translates it as impeller, which is incorrect

<sup>2</sup> सः (प्रजापितः) मुखाइ वानसृजत् 2.2.9.5-8, TB

<sup>3</sup> सः (प्रजापतिः) आस्येनैव देवानसृजत, 11.1.6.7, ŚB

<sup>4</sup> तस्मात प्राणा देवा:, 7.5.1.21, SB

<sup>5</sup> स (प्रजापितः) अग्निमेव मुखाज्जनयां चक्रे, 2.2.4.1, ŚB

<sup>6 &#</sup>x27;सोर्देवानसृजत तत् सुराणां सुरत्वम् । असोरसुरानसृजत तदसुराणामसुरत्वम्' इति विज्ञायते, 3.8

<sup>7</sup> अह्ना देवानसृजत ते शुक्लं वर्णमपुष्यन् । राज्याऽसुरांस्ते कृष्णा अभवन् 9.11

<sup>8</sup> इयं वै पृथिव्यदिति: सेयं देवानां पत्नी, 1.3.1.5, SB

of the devas. A single prithive cannot be the wife of a large number of devas. It is another allegorical reference to explain a scientific aspect.

Svāmī Dayānanda Sarasvatī has explained the correct sense of this reference. Bhaṭṭa Kumārila has also referred to it in his Tantra Vārttika:

Prajapatistāvat prajāpālanādhikārādāditya evochyate. Sa chāruņodayavelāyāmushasamuddyannabhyait. Sā tadāgamanādevopajāyata iti tadduhitritvena vyapadisyate. Tasyām chārukiraņākhyavījanikshepāt strīpurushayogavadupachārah.<sup>2</sup>

Bhatta Kumārila has given the correct translation of the controversial passage. Max Muller, however, expresses surprise and writes in his history of Sanskrit Littrature (p. 529), "Sometimes, however, we feel surprised at the precision with which even such modren writers as Kumārila are able to read the true meaning of their mythology." The correct rendering of this story is available in the Satapatha Brāhmana itself as: so (prajāpatih or samvatsarah or vāyuh) ādityena divam mithunam samabhavat. Griffith insists on following the incorrect meaning and translates it in the appendix and writes that the whole passage is difficult and obscure.

The only apt meaning of Prajāpati has been explained above. Strenuous efforts could help to explain the correct meaning of other similar allegorical references. An attempt has been made by the occidental and most of the Indian scholars; but it is the only need of the hour.

B. Yajña has been equated with sacrifice only. It is one of its meanings; but is not necessarily applicable every where in the understanding of the Veda or the brāhmaņas. While explaining

l Grantha-prāmāņyāprāmāņya-viśaya, Rigvedādi-bhāshya-bhūmikā

<sup>2</sup> प्रजापितस्तावत् प्रजापालनाधिकारादादित्य एवोच्यते । स चारुणोदयवेलायामुषसमुद्यन्नभ्यते । सा तदागमनादेवोपजायत् इति तद्दुहितृत्वेन व्यपिदश्यते । तस्यां चारुणिकरणाख्यवीजिनक्षे पात् स्त्रीपुरुप-योगवदुपचारः, 1.3.7

<sup>3</sup> स: (प्रजापित:-संवत्सर:-वायु:) आदित्येन दिवं मिथुनं समभवत् 6.1.2.4

<sup>4</sup> p.88, Works of Pt. Guru Datta

this word the brāhmanas have explained the creation of the universe and all the scientific aspects of it.

C. In substance, the brāhmaṇas are very near to the Vedas and help to understand the meaning of the mantras. Each word in a brāhmaṇa has more than one meaning as the Nirukta says: bahubhaktivādīni hī brāhmaṇāni.¹ In general, the earlier foreign writers had accepted only one meaning of each word. Interpretations by them as such were always incorrect. The brāhmaṇas on the other hand have more than one meaning of a word due to similarity of the qualities. This helped them to have many synonyms. Similar is the case with the language of the common man or the laukika bhāshā. By dividing the similar qualities it has been possible always to have synonyms. A few examples from Rigueda are given below:

Tvam mahīmavanim	4.19.6	Urvī prithvī	1.185.7
Urvī prithvi	6.1.7	Urvībhūmih	6.47.20
Mahī gauh	101.33.7	Urvīm prithvīm	7.38.2
Kshāmurvīm	6.17.7	Prithivi bhūtmurvīm	6.68.4
Unatti bhūmim pritivimuta		Yatheyam prithivi	
dyām	5.85.4	mahī dādhāra	10.6.9
Bhūmim pṛithivīm	12.1.7	Kshamām bhūmim	1.3.20
Kshāmatyeti prithvīm	10.31.9	Bhūmim mahīmapārām	
Urvī antarmahī	3.38.3	Kshitirna prithvī	61.5.3
Aditim dhārayata kshitim	1.36.3	Prithvīmmahīm 2.4	.6.8 TB

In the above references, mahī, avani, vrvi, prithvī, prithvī, gau, bhūmi, aditi, kshiti, kshmā, kshā all the eleven words in their original form do not mean earth. In the mantras, these have different connotation as vast, greatness, residence, protection etc. All these words are used as adjectives in one or the other reference. These adjectives have an etymological meaning; so the words also have an etymological meaning. In their yoga-ruḍha form these assume their form of con-

<sup>1</sup> बहुभक्तिवादीनि ही ब्राह्मणानि, 7.2

ventional meaning which implies that these words mean earth. A student of the Veda will not accept the conventional meaning of any of these words. Based on the mantras, these are considered as synonyms in the brāhmaṇas. Yāska accepts these as meaning prithivī or earth in the Nighantu on the basis of the hymns and the brāhmaṇas. A few more corroborative examples all from the Rigueda except one from Maitrāyant-samhitā are given below:

Sukrāya bhānave	7.4.1	Bhānunā sam sūryeņa rochase	0.010
Sūryo nah śukrah	.6.4.3	Sūryasya haritah	8.9.18
Indram maghavānamenam		Indra śakra	5.29.5
Indra vajrin	4.19.1	Puruhūta indrah	1.62.4
Tokāya tanayāya	6.1.12		4.17.5
Adbhirarkaih	6.4.6	Yena tokam cha tanayam cha	
		Mahi apāre rajasī	9 68.3
A mahi rodasi prina	9.4.5	Biihatī mahī	9.5.6
Rodasī mahi	9.18,5	Ā rodasi brihatī	1 72.4
Dyāvābhūmi śriņutam roda	isī me 10.12.4	Rodasī chidurvī	3.56.7
Rodasī brihatī	19.10.3	Vājino arvatah	9.6.2
Vājī arushah	5.56.7	Sapti hart	3.35.2
Aśumaśvam	7.71.5	Paidvo vājī	1.116.6
Vājyarvā	1.163.12	Atyo na vājī	9.96 15
Atyam na vājinam	1.135.5	Atyam na saptim	3.22.1
Aśvam na vājinam	7.7.1	Sahah ojah	5.57,6
Aśvam na tvā vājinam	9 87.1	Bribūkam vahatah purisham	10.27.23
Tarase balāya	3.18.3	Galdayāgirā	8.1.20
Aghnyāyādhenoh	4.1.6	Ghritena tvā	
		ājyena vardhayat	19.27.5
Vājinīvatīchitrāmaghā	7.75.5	Stomebhirukthaischa	6.24.7
Viśvā bhuvanāni sarvā	MS. 4.14.14	Rādhasā śravasa cha	6.10.5
Adhvanah pathaśva 1	6.16.3	Vatsam gāvo na dhenavah	6.45.28
Narah maryāh	5.53.3	Vājinamāśumatyam na vājinan	n 1.135.5

These are the synonyms for sūrya, indra, dyāvā-pṛithivī, aśva etc. Here, for example, indra is not the name of a particular person.

<sup>1</sup> Long and short path: - Sāyaṇa

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Formation of a sentence helps to understand that any wealthy object could be called *indra*.

Fifty seven different words for  $v\bar{a}k$  are used in the Nighantu. These include dhārā, mandrā, sarasvatī, jihvā, rik, anushtup and other words, as well. In the brāhmaṇas some of the names have a similar meaning. The following four words used as an adjective have the same meaning in the Veda:

Mandrayā soma dhārayā	9.6.1	Mandrayā deva jihvayā	5.26.1
Mandrayā cha jihvayā	7.16.9	Yam yāchāmyaham vāchā sarasvatyā	5.7.5
Mandrāh girah	7.18.3	Atra mandrā giro devayantīrupasthuh	7.18.3

Regarding śloka, rik and other words, Macdonell has expressed doubt, as he writes: "Thus among the synonyms of vac 'speech' appear such words as śloka, nivid, re, gāthā, anusṭubh, which denote different kinds of verses or compositions and can never have been employed to express the simple meaning of 'speech.' On the other hand these words are available in the Veda, the recensions, Nighanṭu and the brāhmaṇas, e.g.,

Richā girā maruto devyadite	8.27.5, RV
Richam vācham prapadye	36.1, Yajurveda
Vāchoricho girah sushtutayah	10.91.12, RV
Richam gāthām brahma param jigāmsan	135.79, Kausika-sūtra

Rik has been positively used as an adjective of the word vāk and its meaning is, therefore, speech. Similarly, the word śloka, though used for a verse is also used for speech in the Rigveda. It is also evident from a hymn of the Yajurveda: chakshurma... vibhāhi. Śrotramme ślokaya,3 i.e., put light into my eyes and hearing in my ears.

<sup>1</sup> Aitareya Brāhmana reads: vāyurhyeva prajāpatistuktamrishinā-pavamānah prajāptiriti; i.e., vāyu is Prajāpati. Hymn 9.5.9 in Rigveda explains that what flows is vāyu.

<sup>2</sup> See Bhandarkar Commemoration Volume, Poona, 191?

<sup>3</sup> चक्षमं .. ... विभाहि । श्रोधम्मे म्लोकय, 14.8

Śloka here, has been used for speech or śabda or hearing. The following hymns from the Rigveda also substantiate this view:

- (a) Ritasya śloko badhirā tatarda karṇāh,1 i.e., speech or śabda of truth is a remedy for deaf ears;
  - (b) Mimīhi ślokamāsye,2 i.e., speak the śabda of Veda from the mouth;
- (c) Praite vadantu pra vayam vadām grāvabhyo vācham vadatā vadadbhyah yadadrayah parvatāh sākamāśavah ślokam ghosham bharathendrāya sominah.3

Here, śloka is a synonym of ghosha or vānī. The remaining words are available in the Vedas and mean speech. These very words in the Vedas have other meaning also according to the reference to the context. While explaining the meaning of the Veda, it is essential that the meaning which is correct according to the reference to the context alone should be used.

Another decisive example is available in the word adhvara, which is a synonym of yajña in Nighanţu. Satapatha and the other brāhmaṇas have its similiar use. Its use as a synonym of yajña is explained in the Rigveda as: agne yam yajñamadhvaram viśvatah paribhūrasi. Skanda Svāmī writes in his commentary on the Rigveda: adhavaraśabdo ayam yajñamityanena paunasattayānna yajñanāma kim tarhi. Tadviśeshaṇam. Here, adhvara is an adjective of yajña; being adjective, it becomes a synonym of yajña elsewhere. All the adjectives are not synonyms; but where the qualified and the qualifying words have similar qualities these become synonyms. Scholars not grasping this point are not able to translate correctly.

<sup>1</sup> ऋतस्य म्लोको बिधरा ततदं कर्णाः, 4.32.9

<sup>2</sup> मिमीहि श्लोकमास्ये, 1.38.14

<sup>3</sup> प्रैते वदन्तु प्र वयं वदाम ग्रावम्यो वाचं वदता वदद्भयः। यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः, 10.94,1

<sup>4 3.17;</sup> See also Vedic Kosha

<sup>5</sup> अग्ने यं यज्ञमध्वरं विस्त्रतः परिभूरसि, 1.1 4

<sup>6</sup> अध्वर शब्दोऽयं यश्चमित्यनेन प्रौनसत्त्यान्न यज्ञनाम कि तर्हि । तद्विशेषणम्।

Oldenberg writes, "Agni, whatever sacrifice and worship thou encompassest on every side." In note number l on it, he further writes, "worship is a very inadequate translation of adhvara, which is nearly a synonym of यज्ञ..., Prof. Max Muller writes: 'I accept the natives explanation अध्वर without a flaw, perfect, whole, holy.'

Griffith in his translation of the Veda writes: 'Agni, the perfect sacrifice which thou encompassest, about.'

Macdonell also writes, 'O Agni, the worship and sacrifice that thou encompassest on every side, यज्ञ अध्वर again coordination with ब; the former has a wider sense – worship (prayer and offering); the latter sacrificial act.2

cha. They do not accept the two words as qualifying and qualified. Since Griffith had been in India and also with the scholars of Kāśī, the translation of the scholars did not appeal him and he treats adhvara as an adjective. He translates it as perfect like Max Muller. He has translated this word as yajña in other references, as well. If the adjectives, according to the reference to the context, had been accepted as synonyms of the qualified, the meanings as contained in the brāhmaṇas could never have been distorted by these occidental scholars, in the followidg more examples:

- (a) Aśmānam chitsvaryam parvatam girīm; Max Muller translates it as the rocky mountain (cloud); and Griffith as the rocky mountain.
  - (b) Parvato girih; 4 Max Muller translates it as the gnarled cloud.
  - (c) Yadadrayah parvatāh;5
  - (d) Girirvā adrih;6

<sup>1</sup> p.1, Hymns to Agni, S.B.E, Vol. XLVI

<sup>2</sup> p. 6, Vedic Reader

<sup>3</sup> अश्मानं चित्स्वयें पर्वतं गिरिम्, 5.56.4, Rigveda

<sup>4</sup> पवंतो गिरि:, 1.37.7, Rigveda

<sup>5</sup> यदद्रय: पर्वता:, 10.94.1, Rigveda

<sup>6</sup> गिरिवा भ्रद्रि:, 7.5.2.18

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(e) Varāham tiro adrimastā;¹ Griffith translates it as '.....the wild boar, shooting through the mountain.'

Nighanțu settles this issue wherein it is written: adrih........ parvatah, Girih....... Varāhah......iti meghanāmāni, i. e., these are the names for cloud. Scholars should never have had any objection in accepting these as synonyms.

Indra also means vāyu, in the following references:

- (a) Indrena vāyunā;3
- (b) Esha indrāya vāyave svarjitparishichyate;4
- (c) Yo vai vāyuh sa indro ya indrah sa vāyuh;5
- (d) Ayam vā indro yo ayam pavate.6

Indra is the adjective of vāyu, and it means vāyu also.

Oldenberg translates yajña as sacrifice and adhvara as worship. Macdonell reverses the meaning by translating yajña as worship and adhvara as sacrifice. Oldenberg has accepted these as synonyms while translating:

- (a) Satyadharmāṇamadhvare,7 as 'whose ordinances for the sacrifice are true.'
- (b) Agniryajñasyādhvarasya chetati,8 as 'Agni watches sacrifice and service.' But this meaning does not convey any sense.
  - (c) Yajñānāmadhvaraśriyam,9 as the beautifier of sacifices.

<sup>1</sup> वराहं तिरो अद्रिमस्ता, 1.61.7, Rigveda

<sup>2</sup> अद्रि:.... पर्वत: । गिरि: ।..... वराह: ।..... इति मेघनामानि, 1.10

<sup>3</sup> इन्द्रेण वायुना, 1.14.10, Rigveda

<sup>4</sup> एष इन्द्राय वायवे स्वजित्परिषिच्यते, 9.27.2,

<sup>5</sup> यो वै वायु: स इन्द्रो य इन्द्र: स वायु:, 4.1.3.19, SB

<sup>6</sup> अयं वा इन्द्रो योऽयं पवते, 14.2.2.6, SB

<sup>7</sup> सत्यधर्माणमध्वरे, 1.12.7, Rigveda

<sup>8</sup> अग्नियंज्ञस्याच्वरस्य चेतति, 1.120.4, Rigveda

<sup>9</sup> यज्ञानामध्वरिश्यम्, 1.44.3, Rigveda

In the following passages, Macdonell translates yajña as sacrifice:

- (c) Yajňasya devamritvijam¹ as the divine ministrant of the sacrifice.
- (b) Yajñaih vidhema;2 offer worship with sacrifices.
- (c) Yajñasya hi stha ritvijā³ as ye two (Indra-Agni) are ministrants of the sacrifice. In these references from the hymns the meaning of adhvara and yajña is sacrifice. The usage adhvaro vai yajñah⁴ in the Śatapatha Brāhmaṇa conveys the correct meaning of the Veda and is neither 'difficult nor obscure.'

The words in the Vedas have both yaugika, i.e., an etymological and yoga-rūdha or both etymological and a conventional meaning. According to the qualifying sense, the adjective represents only the meaning of its derivative root. These adjectives in other places become the noun or have etymological and conventional meaning. Brāhmaṇas, therefore, have given the correct meanings of the words in the Veda. The scholars could not grasp the true sense of the brāhmaṇas and started calling their interpretations as showing a considerable gap between the period of the brāhmaṇas and that of the mantras. (Macdonell).

Muṇḍaka Upanishad has the correct interpretation in : yathorṇanābhih sṛijate gṛihṇate cha <sup>5</sup>

D. It is, therefore, essential that the correct applicable meaning with reference to the context should first be grasped, before an attempt is made to translate the Vedas. For this very reason the translations of the Vedas by Roth, Weber, Max Muller, Oldenberg, Gelner, Whitney, Macdonell and others are far from the true and correct meaning of the Vedas.

<sup>1</sup> यज्ञस्य देवमृत्विजम्, 1.1.1, Rigveda

<sup>2</sup> यज्ञै: विघेम, 2.35.12, Rigveda

<sup>3</sup> यज्ञस्य हि स्थ ऋत्विजा, 8.38.1, Rigveda

<sup>4</sup> अध्वरो वे यज्ञ: 1.2.4.5, SB

<sup>5</sup> यथोर्णनाभिः सृजते गृह्णते च, 1.7

Genealogies of the seers are available. One such genealogy is as follows:

Brahmā
|
Vasishtha
|
Sakti
|
Parāšara
|
Vyāsa

The former four seers of this genealogy are those to whom many sūktas of the Vedas were revealed. Vyāsa had propounded all the recensions, except the four Vedas, and the brāhmaṇas. Yājñavalkya and others who had propounded the brāhmaṇas were his contemporary. The seers of the preceding few dynasties had also been explaining the Vedas. It is not possible to forget the meanings in a few dynasties, especially, when there was a continuity in the genealogies of these seers. Therefore, there could never be a possibility of mistake in the interpretation of the Vedas by these seers. On the other hand, all possible mistakes have crept into the translations of the occidental scholars.

- E. It has earlier been stated that the original exponents of the brāhmaṇas were the same seers to whom the meaning of the Vedas was revealed. These original brāhmaṇas formed the basis for the brāhmaṇas compiled during the *Mahābhārata* period. These brāhmaṇas therefore, have the material to correctly interpret the Vedas.
- F. These brāhmaṇas alone are helpful in the correct interpretation of he Vedas, has been explained above. Macdonall wrote: 'As to the physical basis of the Aśvins, the language of the Rishis is so vague that they themselves do not seem to have understood what phenomenon these deities represented.' He has again written, 'The

<sup>1</sup> See above chapter on 'Period of their Compilation.'

<sup>2</sup> p. 53, Vedic Mythology, 1898

physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modren scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as half light and half dark, or the morning and the evening star.<sup>1</sup>

Ghate, in his Lectures on the Rigueda, writes, 'but these theories (dawn and the spring) cannot fully explain all the details connected with these legends.'2

The twin words aśvin and nāsatya are referred to in the Veda as qualifying and the qualified and have the same meaning, i.e., nāsatyā ....aśvinā.<sup>3</sup> While mentioning the devatā or seers of the hymns, certain āchāryas refer to them as nāsatyau or aśvinau devate. Similarly, devate¹ mentioned in Rigveda is nāsatyau in Brihaddevatā and aśvinau in the interpretation by Svāmī Dayānanda Sarasvatī.

Śrī Aravind has written on the word nāsatya and states: Nāsatya is supposed by some to be a patronymic, the old grammarians ingeniously fabricated for it the sense of 'true and false' but I take it from 'nas' to move..... They show that the two Aśvins are twin divine powers whose special function is to perfect the nervous or vital being in man in the sense of action and enjoyment. But they are also powers of truth, of intelligent action, of right enjoyment.

Barth and other French translators have followed the European scholars in their interpretations.

Macdonell states that the Vedic seers had not understood the meaning of this word. Not only the Vedic seers and Yāska, but those

<sup>1</sup> pp. 128-129, Vedic Reader

<sup>2</sup> pp, 173-174

<sup>3</sup> नासत्या.....अश्विना, 1.34.7, Rigveda

<sup>4</sup> देवते, 1-15. 11

<sup>5</sup> p. 531, Vol. 1, Arya

scholars of the present age who have the correct grasp over these words and are not biassed, understand their meaning correctly. The root of the word aśvin is referred to in the Rigveda as: pūrvīraśnantāvaśvinā, i. e., aśnantau aśvinau¹ or two comprehending aśvis. The Satapatha Brāhmaṇa explains its derivation as: aśvināvime hīdam sarvamāśnuvātām.² The meaning of aśvidvaya in the Nirukta and Brihaddevatā is the same as available in the brāhmaṇas and the recensions of the Vedas. The derivation in the Nirukta is the same as in the Veda and the brāhmaṇa.

- (a) Asvinau yad vyaśnuvāte sarvam. Rasenānyau joytiśānyah. Tatkāvaśvinau. Dyāvāprithivyāvityeke. Ahorātrau, ityeke, Suryāchandramasau, ityeke. Rājānau puṇyakritau, ityaitihāsikāh.<sup>3</sup>
- (b) Nāsatyau chāśvinau. Satyāveva nāsatyau,4 ityaurņavābhah. Satyasya praņetārau, ityāprāyaḥah. Nāsikāprabhavau babhūvaturiti vā.5

### A similar meaning is expressed in the Brihaddevatā:

- (a) Aurnavābho dvriche tvasmin aśvinau manyate stutau.6
- (b) Sūryāchandramasau tau hi prāṇāpānau cha tau smṛitau, Ahorātrau cha tāveva syāttām tāveva rodasi.
- (c) Aśnuvāte hi tau lokāñ jyotishā cha rasena cha. prithakprithak cha charato dakshiņenottareņa cha.8

<sup>1</sup> पूर्वीरश्नन्तावश्विना, i.e., अश्नन्ती अश्विनी, 8.5.31

<sup>2</sup> अश्विनाविमे हीदं सर्वमाश्नुवाताम्, 4.1.1.6, SB

<sup>3</sup> अश्विनौ यद् व्यश्नुवाते सर्वं। रसेनान्यौ ज्योतिषान्यः। तत्काविश्वनौ । द्यावापृथिव्यावित्येके । अहोरात्रौ, इत्येके । सूर्याचन्द्रमसौ, इत्येके । राजानौ पुण्यकृतौ, इत्येतिहासिकाः, 12.1

<sup>4</sup> See Ashtādhyāyī, 6.3.75

<sup>5</sup> नासत्यो चाश्विनो। सत्यावेव नासत्यो, इत्योर्णवाभः। सत्यस्य प्रणेतारो, इत्याप्रायणः। नासिका-प्रमवो वभूवतुरिति वा, 6.13

<sup>6</sup> औणवाभो द्वृचे त्वस्मिन् अध्विनी मन्यते स्तुती, 125

<sup>7</sup> सूर्याचन्द्रमसी ती हि प्राणापानी च ती स्मृती। अहोरात्री च तावेव स्थात्तां तावेव रोदसी, 126

<sup>8</sup> अप्नुवाते हि तौ लोकाल्, ज्योतिषा च रसेन च। पृथक्पृथक् च चरतो दक्षिणेनोत्तरेण च, 127 .

The same meaning is expressed in the Rigveda, the recensions and the brāhmaṇas:

- (a) Dyāvāprithivī vā aśvinau.1
- (b) Ime ha vai dyāvāprithivī pratyakshamaśvinau.2
- (c) Ahorātre vā aśvinau.3
- (d) Ritā.4
- (e) Ritāvridhā.5

Aśvidvaya or nāsatya are the form of truth. They make or cause progress. Yāska has mentioned them as born of the nāsikā as he interprets it as inspiration and expiration personified and identified with the aśvins. These inspiration and expiration are born of the nāsikā or the nose.

The Nirukta has termed the two asvins as adhvaryu; asvināvadhvaryū. The Nirukta has termed the two asvins as the two sacred soverigns; the adhvaryu of a nation is the commander of the army and head of the state. Rājānau<sup>8</sup> and nripati<sup>8</sup> are used for the asvins in the Rigveda. All these meanings imply all pervasiveness and if the meaning is not accepted, the meaning of the hymns cannot be understood. It is, therefore, evident that meaning of the hymns in the brāhmaṇas is the only correct meaning. Yāska has accepted the explanations given in the brāhmaṇas. These European writers who call the explanations as available in the brāhmaṇas or the Nirukta as imaginary are themselves far from the truth.

<sup>1</sup> बावापृथिवी वा अश्विनी, 13.5, KS

<sup>2</sup> इमे ह वै सावाप्थिवी प्रत्यक्षमित्रवनी, 4.1.5.16, SB

<sup>3</sup> अहोरात्रे वा अश्विनी, 3.4.4, MS

<sup>4</sup> ऋता, 1.46.14, Rigveda

<sup>5</sup> ऋताव्या, 1.47.1, Rigveda

<sup>6</sup> नासिकाप्रभव

<sup>7</sup> अधिवनावध्वयूं, 1.1.2.17, SB

<sup>8</sup> राजानी, 10.39.19, RV; नृपति, 7.71.4, RV

- G. Another example wherein Macdonell and other interpreters of the Veda have failed to grasp its meaning is: kasmai devāya havishā vidhema. The word kah has been interpreted as prajāpati not only in the brāhmaṇas but also in the readings from the brāhmaṇas and in Maitrāyaṇī and other recensions., as:
- (a) Kantvāya kāyo yadvai tadvaruņagrihītābhyah kamabhavattasmātkāyah. Prajāpatirvai kah. Prajāpatirvai tāh prajā varuņenāgrāhyadyatkāya ātmana evainā varuņānmunchati.<sup>1</sup>
- (b) Kantvāya kāyo yadvā ābhyastadvaruņagrīhītābhyah. Kamabhavattasmātkāyah. Prajāpatirvai tāh prajā varuņenagrāhayatprajāpatih kah. Ātmanaivainā varuņānmunchati.<sup>2</sup>

In these references kah is interpreted as prajāpati as personified sukha or virtue or piety. The phrase nākah in the Rigveda further explains it. Grammatically the interpretation of kasmai, according to some scholars, as sukhasvarūpāya prajāpataye is incorrect. But Ashtādhyāyī helps to tide over this hurdle as well. Sarvanāmnah smai, here clarifies that smai suffix is used with pronouns only and kasmai is a pronoun and not a proper name.

Rules of grammar for the language of the common people are not applicable to the Veda. The phrase viśva is ordinarily a pronoun but in the Rigveda viśvāya, viśvāt and viśve. the three different forms of this word are suffixes for nouns only. Even nouns are used as suffixes in the Rigveda as: yadindrāgni paramasyām prithivyām madhyamasyāmavamasyāmuta sthah. In this hymn paramasyām, madhyamasyāmavamasyām.

<sup>1</sup> कन्त्वाय कायो यह तहरूणगृहीताम्यः कमभवत्तस्मात्कायः। प्रजापतिर्वे कः। प्रजापतिर्वे ताः प्रजा वरुणेनाग्राह्यचत्काय आत्मन एवैना वरुणान्मुञ्चित, 1.10.10, MS

<sup>2</sup> कन्त्वाय कायो यद्वा आम्यस्तद्वरूणगृहीताम्यः । कमभवत्तस्मात्कायः । प्रजापतिर्वे ताः प्रजा वरूणेनाग्राह्यस्प्रजापतिः कः । आत्मनैवैना वरुणान्मुङ्चिति, 36,5, KS

<sup>3 10.121.5</sup> 

<sup>4</sup> सर्वनाम्नः समे, 7.1.17

<sup>5</sup> See also, pp. 11-13, part l, Vedic Hymns, 1891

<sup>6</sup> विश्वाय, 1.50.1; विश्वात्, 1.189.6; विश्वे, 4.56.4

<sup>7</sup> यदिन्द्राग्नी परमस्यां पृथिक्यां मध्यमस्यामवमस्यामुत स्थः, 1.108.10

masyām and avamasyām are nouns and pronoun suffiixes are used with them. Similarly, if kah meaning Prajāpati has the suffix smai and the brāhmaṇas interpert it as a noun, it is definitely correct. Samkara in his bhāshya of tenth śloka of Vishņu-sahasra-nāma writes: hiraṇyagarbha ityashṭau mantrāh. Kasmai devāyetyatra ekāralopenaikadaivatapratipādakāh,¹ i. e., in these hymns e prefix of kasmai has been dropped and as ekasmai it means the only supreme God. Bhaṭṭa Bhāskara similarly interprets it.² In order to belittle the Veda, its meta-physical importance, these scholars translated it as, 'to what god should we offer worship with oblation.' The word kasmai has not been wrongly interpreted in the brāhmaṇas, but all these scholars have misunderstood the correct meaning.

Patanjali while commenting on the aphorism kasyeta also elaborates our view point: sarvasya hi sarvanāma samjnā kriyate. Sarvascha prajāpatih. Prajāpatischa kah.<sup>3</sup>

Likewise, the word hiranyapāni and its meaning in the brāhmana has not been understood by Macdonell. The word has an allegorical reference like many other words: triśtrsha tvāshṭra, dadhyam ātharvana, rudra etc. A careful analytical study of the literature will help understand its correct implication.

H. The gap between the revelation of the hymns and the original brāhmaņas is not long. After the revelation of the hymns to the seers, Brahmā and other sages had started expounding the brāhmaṇas. Their explanations of the hymns in the brāhmaṇas continued to be preserved in the successive dynasties of the sages. Additions were also made to the original material and the final compilation was completed during the Mahābhārata period. Therefore, the gap cannot be of a longer duration.

<sup>1</sup> हिरण्यगर्म इत्यष्टी मन्त्राः । कस्मै देवायेत्यत्र एकारुलोपेनैक-दैवतप्रतिपादकाः, 10

<sup>2</sup> p. 44, Vcl.3, 2.2.12, TS

<sup>3</sup> सर्वस्य हि सर्वनाम संज्ञा क्रियते । सर्वश्च प्रजापतिः । प्रजापतिश्च कः, 1.2.25

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The philological evidence is not tenable. The gāthās in the brāhmaṇas are in the language of the common man. The same seers who had propounded the brāhmaṇas had also written on dharma-śāstra etc. as discussed earlier. A thorough study of our vast literature is the desideratum as the language differs from subject to subject.

To conclude, the Satapatha Brāhmaņa clearly states that: yatharktathā brāhmaņam, i. e., the brāhmaņa has the same as the richā; and yathaiva yajustathā bandhuh, i. e., the idea expressed in the brāhmaņa is the same as expressed in the hymn from the Yajurveda.

Svāmī Dayānanda Sarasvatī has the apt reference in his advertisement of his translation of the Veda as:

Idam vedabhāshyamapūrvam bhavati, Mahāvidushāmāryyāṇām pūrva-jānām yathāvadvedārthavidāmāptānāmātmakānām dharmmātmānām sarvaloko-pakārabuddhinām śrotriyāṇām brabmanishṭhānām paramayoginām brahmādivyā-saparyyantānām munyrishīṇāmeshām kritīnām sanātanānām vedāfīgānāmaitareya-śatapathasāmagopatha - brāhmaṇpūrvamīmāmsādiśāstropavedopanishachchhākhā-ntaramūlavedādisatyaśāstrāṇām vachanapramāṇasamgrahalekhayojanena pratya-kashādipramāṇayuktyā cha sahaiva rachyate hyatah.4

### Inter-polation in the Brahmanas

Yājñikadeva in his commentary on Kātyāyana-śrauta-sūtra writes about the Šatapatha Brāhmaṇa: idam brāhmaṇavākyam dharmaviruddham or kenachidatra prakshiptam syāt, i. e., the reading in this

<sup>1</sup> See above p. 119

<sup>2</sup> यथक्तथा ब्राह्मणम्, 12.5.2.4

<sup>3</sup> यथैव यजुस्तथा बन्धु:, 6.4.2.4

<sup>4</sup> इदं वेदमाष्यमपूर्वं भवति । महाविदुषामार्थ्याणां पूर्वजानां यथावद्देदार्थविदामाप्तानामात्मकानां घम्मित्मानां सर्वलोकोपकारबुद्धिनां श्रोत्रियाणां ब्रह्मितिष्ठानां परमयोगिनां ब्रह्मादिव्यासपर्य्यन्तानां मुन्यृणीणामेषां कृतीनां सनातनानां वेदाङ्गानामैतरेयणतपथसामगोपथब्राह्मणपूर्वमीमासादिशास्त्रोपवेदोपिनषच्छाखान्तरमूलवेदादिसत्यशास्त्राणां वचनप्रमाणसंग्रहलेखयोजनेन प्रत्यक्षादिप्रमाणयुक्तया च सहैव रच्यते ह्यतः ।

<sup>5</sup> इदं ब्राह्मणवाक्यं धर्मं विश्वस् अथवा केनचिवत्र प्रक्षिप्तं स्यात्, 7.53; Commentary on 3.1.2.21, SB

brāhmaņa regarding Yājñavalkya expressing a desire to eat the meat of a calf is against the *dharma* and has to be treated as an interpolation. This is one of the examples; the readings in the brāhmaṇas are at times corrupt, or have been lost or have inter-polations.

The printed editions of the brāhmaṇas have a large number of corrupt readings. In the Aitareya Brāhmaṇa it is stated: sauryā vā etā devatā yannividah. Here devatayā reading instead of devatā is nearer to the style in the brāhmaṇas. A few similar readings are:

- (a) Aindro vai devatayā kshatriyo bhavati.2
- (b) Āgneyo vai devatayā kshatriyo dīkshito bhavati.3
- (c) Prājāpatyo hyesha devatayā yad dronakalasah.4

Another reading in the Aitareya Brāhmaṇa is: yām paryastamiyādabhyudiyāditi sā tithih. The Kaushītaki Brāhmaṇa has a variant reading of the same as: yām paryastamayamutsarpediti sā sthitih. Readings in Gopatha Brāhmaṇa 3.3, uttara-bhāga and Aitareya Brāhmaṇa, 3.7, differ. The edition of the Gopatha Brāhmaṇa printed from Leyden has many mistakes in spite of the best efforts of its editor.

A comparative study of Gopatha Brāhmaṇa and Kaushītaki Brāhmaṇa brings forth many variations: Amṛitam vai praṇavah<sup>7</sup> in the former is amṛitam vai praṇah<sup>8</sup> in the latter. The reading praṇah appears to be more correct. Similarly, apsu vai marutah śitah<sup>9</sup> in the latter is read as apsu vai marutah śṛitāh<sup>40</sup> in the former. Here, also, the reading śritā in the latter is correct.

<sup>1</sup> सौयां वा एता देवता यन्निविदः, 3.11

<sup>2</sup> ऐन्द्रो वै देवतया क्षत्रियो भवति, 7.13, AB

<sup>3</sup> आग्नेयो वै देवतया क्षत्रियो दीक्षितो भवति, 7.24, AB

<sup>4</sup> प्राजापत्यो ह्योष देवतया यद् द्रोणकलशः, 6.5.6, TMB

<sup>5</sup> यां पर्यस्तिमयादम्युदियादिति सा तिथि:, 7.11, AB

<sup>6</sup> यां पर्यस्तमयमुत्सर्पेदिति सा स्थिति:, 3.1, KB

<sup>7</sup> अमृतं वै प्रणव:, 3.11, Uttara-bhāga

<sup>8</sup> अमृतं वै प्राण:, 11.4, KB

<sup>9</sup> अप्सु वे मऋतः शिताः, 5.4, KB

<sup>10</sup> अप्सु वै मस्तः श्रिताः, 1.22, Uttara-bhāga

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The Taittirtya and the Śatapatha Brāhmaņas have the following two readings:

- (a) Ayasmayena charuṇā tritīyāmāhutim juhoti. Āyasyo vai prajāh.1
- (b) Ayasmayena kamandalunā trittyām. Āhutim juhoti. Āyāsyo vai prajāh.2

Ayāsyah in the Taittirtya Brāhmaņa is a corrupt reading. Bhatta Bhāskara and Sāyaṇa accepting the corrupt reading try to explain it by imagining that ayāsya was a rishi. Ayāsya rishi is not implied with reference to the context. The reference is to iron and the reading of the Satapatha Brāhmaṇa appears to be correct.

While reading the brāhmaṇas and taking their help in understanding the Vedas, it is essential to analyse them with reference to the context and compare them with similar readings in the other brāhmaṇas and also take the help of *Vedic Koshas* etc.

<sup>1</sup> अयस्मयेन चरुणा तृतीयामाहुर्ति, जुहोति । आयस्यो वै प्रजा:, 13.3.4.5, SB

<sup>2</sup> अयस्मयेन कमण्डलुना तृतीयाम् । आहुर्ति जुहोति । आयास्यो वै प्रजाः, 3,9.1.41, TB

#### CHAPTER NINE

### BASIS OF THE SARVANUKRAMANIS

The basis of the Sarvānukrmaņīs are the brāhmaṇas; being the basis for the meaning of the Veda. The seers of the mantras or the hymns, their devatās and the metres are all contained in the brāhmaṇas. The rishis had prepared the Sarvānukramaṇīs, from the various brāhmaṇas. It is mentioned in the Ārsheya Brāhmaṇa:

Athāpi brāhmaṇam bhavati—Yo ha vā aviditārsheyachchhandodaivatabrāhmaṇena mantreṇa yājayati vādhyāpayati vā sthāṇum varchhati gartam vā padyati......1

i. e., on this point the brāhmaṇa has the evidence—'he who performs a sacrifice with a hymn or teaches a hymn without knowing its *rishi*, metre, *devatā* or brāhmaṇa, breaks his head against the stump of a dried tree or falls into a pit. The knowledge of all these was essential to understand the Veda.

Venkața Mādhava writes in the anukramani of the first chapter of the fifth ashțaka:

Nanu cha brāhmaņe sāmnām rishayaschāpi darsitāh, arthavāde cha sarveshām yatsāṭyāyanakam viduh.2

<sup>ा</sup> अथापि ब्राह्मणं भवति—यो ह वा अविदितार्षेयच्छन्दोदैवत्ब्राह्मणेन मन्त्रेण याजयित वाघ्यापयित वा स्थाणुं वर्छति गर्तां वा पद्यति......1.1

<sup>2</sup> ननु च ब्राह्मणे साम्नां ऋषयश्चापि दिशताः । अर्थवादे च सर्वेषां यत्शारचायनकं विदुः ।।

A similar inference is deducible from the Satapatha Brāhmaņa:

Prajāpatih prathamām chitimapasyat. Prajāpatireva tasyā ārsheyam..... sa yo haitadevam chitināmārsheyam vedārsheyavatyo hāsya bandhumatyaschitayo bhavanti.1

i. e., Prajāpati saw the first theme. Prajāpati is its *rishi*. He, who like this knows the *rishis* of themes, his themes are of *rishis* and *bandhus*. Prajāpati, as such, is the *rishi* of the first theme and these are contained in the brāhmaṇas.

Sarvānukramaņīs of Rigveda, Sāmaveda and Atharvaveda appear to be older than that of Yajurveda. Āchārya Uvaṭa, the follower of Yajurveda, writes in the beginning of his bhāshya:

Gurutastarkataschaiva tathā sātapathasruteh, rishīn vakshyāmi mantrāṇam devatāschchhandasam cha yat.2

i.e., based on the knowledge from the teacher, by reasoning and on the Śatapatha Brāhmaṇa, the rishi, devatā and metres of the hymns will be described. If Uvaṭa had with him the Sarvānukramaṇī of Yajurveda, he need not have stated that I will mention rishis from Śatapatha Brāhmaṇa. He had to depend on this brāhmaṇa for the rishis of the hymns of Yajurveda.

The authors of the Sarvānukramaņts had borrowed material from some of the followidg sources:

- (a) It is mentioned in Kāṭhaka-samhitā: uduttamam varuņa pāśamasmat iti śunaśśepo vā etāmājīgartirvaruņagrihīto apaśyat.³ According to Rik-sarvānukramaṇī of Kātyāyana, Ājīgarti Šunahśepa is the rishi of 1.24 of Rigveda, which is the 15th hymn of that sūkta.
- (b) Again it is mentioned in Kāṭhaka-saṁhitā: agastyasyaitatsū-ktam kayāśubhīyam, i. e., Agastya is the rishi of kayāśubhīya sūkta of

<sup>1</sup> प्रजापति: प्रथमां चितिमपश्यत् । प्रजापतिरेव तस्या आर्षेयं.....स यो हैतदेवं चितिनामार्षेयं वेदार्षेयवत्यो हास्य बन्धुमत्यश्चितयो भवन्ति, 6.2.3.10

<sup>2</sup> गुरुतस्तर्कतश्चैव तथा शातपथश्रुते: । ऋषीन् वक्ष्यामि मन्त्राणं देवताश्खन्दसं च यत् ।।

<sup>3</sup> उदुत्तमं वरुणपाषमूस्मृत् इति शुनश्शेपी वा एतामाजीगितवंरुणगृहीतोऽप्श्यत्, 19.11

Kāṭhaka-samhitā 9. 18. This sūkta of fifteen richās is 1.165 in the Rigveda and its rishi is Agastya in Sarvānukramanī.

- (c) Kāṭhaka-samhitā has another reference: ayam so agnih ityetadviśvāmitrasya sūktam,² i. e., Viśvāmitra is the rishi of sūkta 3.22 of the Rigveda. Riksarvānukramaņī also mentions the same rishi.
- (d) Another reference in the Kāļhaka-samhitā is: Sa vāmadeva ukhyamagnimabibhastamavaikshata sa etatsūktamapaśyat—kṛiṇuśva pājah prasitim na pṛithvīm iti.³ Vāmadeva rishi of sūkta 4.4 is also mentioned in Rik-sarvānukramaṇī.
- (e) It is mentioned in Kaushītaki Brāhmaṇa: etatkavashah sūktamapaśyatpanchadaśarcham—pra devatrā brahmaṇe gāturetu iti. Kavasha Ailusha is the rishi of sūkta 10.38 of Rigveda and is mentioned in the Sarvānukramaṇī also.
- (f) It is stated in the Aitareya Brāhmaņa: Janishṭhā ugrah sahase turāya, iti......gaurivītirha vai śāktyo.....etatsūktamapaśyat. Šāktya Gaurivīti is the rishi of sūkta 10.73 of Rigveda as mentioned in the Sarvānukramaņī also.
- (g) Šatapatha Brāhmaņa states: atha sarparājñā rigbhirupatishthate. Āyam gauh priśnirakramīt....... In the Kāṭhaka-samhitā it is written: sarparājñyā rigbhisstuyuh. Hari Svāmī in his commentary writes:...sarpāṇām rājñī sarpa-rājñī. Sarpāṇām mātā kadrūh. Tasyā etā richah, i.e., these richās are of Kadru, the mother of sarpas. Rik Sarvānukramanī mentions this sūkta 10.189 of Sarparājñī.

<sup>1</sup> अगस्त्यस्येतत्सूक्तं कयाशुभीयम्, 10.11

<sup>2</sup> अयं सो अग्नि: इत्येतद्विश्वामित्रस्य सूक्तम्, 20.1

<sup>3</sup> स वामदेव उख्यमिनमिवभस्तमवैक्षत स एतत्सूक्तमपश्यत् -कृणुश्व पाजः प्रसिति न पृथ्वीम इति, 10.5

<sup>4</sup> एतत्कवयः सूक्तमपश्यत्पञ्चदशचं - प्र देवत्रा ब्रह्मणे गातुरेतु, इति, 12.1

<sup>5</sup> जनिष्टा उग्रः सहते तुराय, इति.....गौरिवीतिर्हं वै शाक्त्यो .....एतत्सूक्तमपश्यत्, 3.19

<sup>6</sup> अथ सर्पराज्ञ्या ऋग्मिरुपतिष्ठते । आयं गौ: पृथ्निरक्रमीत्...2.1.4.29, SB

<sup>7</sup> सर्पराज्या ऋग्भिस्तुयु:, 34.2

<sup>8</sup> सर्पाणां राज्ञी सपंराज्ञी । सपीणां माता कद्रूः । तस्या एता ऋचः । ू

- (h) It is mentioned in the Tāmdya Brāhmaņa: indra kratunna ā bhara, iti...vasishtho vā etam putrahato apaśyat, i.e., Hataputra Vasishtha is the rishi of sūkta 7.32.26 of the Rigveda. In the Sarvānukramaņī, it is also written: vasishthasyaiva hataputrasyārshamiti tāmdakam.
- (i) It is mentioned in the Satapatha Brāhmaņa: vi na indra mṛidho jahi. Mṛigo na bhīmah kucharo girishṭhāh iti vaimṛidhī-bhyām.....<sup>3</sup> The rishi of the two richās 10.152.4 and 10.180.2 is Vimṛidha—Indra. In the Rik Sarvānukramanī their devatā is Indra.
- (j) It is also mentioned in the Satapatha Brāhmaņa: vaiśvānaro na ūtaye. Prishṭho divi, prishṭho agnih pṛithivyām. Iti vaiśvānarābhyām, i e., the two richās are of Vaiśvānara devatā. The second richā is 1.98.2 of the Rigveda. Its devatā is Vaiśvānara in the Sarvānukramaņī.

A few examples are given; similarly the metres are also borrowed by the authors of the anukramants from the brāhmanas. The brāhmanas contain all the possible material for the explanation of the Veda.

<sup>1</sup> इन्द्र ऋतुन्न् आ भर, इति.....विसष्ठो वा एतं पुत्रहतोऽपश्यत्, 4.7.3

<sup>2</sup> वसिष्ठस्यैव हतपुत्रस्यार्धमिति ताण्डकम्।

<sup>3</sup> वि न इन्द्र मृघो जिह । मृगो न भीम: कुंशेरी गिरिष्ठा:, इति वैमृधीम्यां; 9.5.2.5

<sup>4</sup> वैश्वानरो न ऊतये । पृथ्ठो दिविःपृथ्ठोऽअग्निः पृथिव्याम् । इति वैश्वानराम्यां ......9.5.2.6

CHAPTER TEN

#### THE COMMENTATORS

A. Aitareya Brāhmaņa 1. Bhaṭṭa Govinda Svāmī (11th-12th Century A.D.)

Śrī Krishņa Līlā Šukamuni in his bhāshya called Purushakāra on Daivam writes on Kārikā 198:

Tathā cha bahvrichabrāhmaṇam-Pravalhikāh śamsati. Pravalhikābhirvai devā asurān pravalhyāthainānātyāyan iti., (6.33, AB.) Vyākritam chaitat Govindasvāmīnā-pravalhikāh prahelikāh...iti. Here, Krishṇa Līlā Śukamuni has referred to Govinda Svāmī, as commentator of Aitareya Brāhmaṇa

Mādhava in his *Dhātu-vṛitti*, remembers Govinda Svāmī by quoting the above reference from Purushakāra.<sup>2</sup> The reading by Mādhava is clear and better.

Govinda Svāmī is mentioned by Shadguru-sishya also.<sup>3</sup> Govinda Svāmī refers to Ashṭādhyāyī Vṛitti in his commentary on the Aitareya Brāhmaṇa. In his vṛitti on 7.3.62, he writes: vṛittikārau varnayāmchakāra.<sup>4</sup>

3 p. 2, AB

2 p. 363

<sup>1</sup> तथा च बह् वृचब्राह्मणम्—प्रविह्निकाः शंसित । प्रविह्निकाभिवे देवा असुरान् प्रवल्ह्यार्थनानात्यायन् इति । ऐ. ब्रा. ६.३३, ब्याकृतं चैतत् गोविन्दस्वामिनान्ध्रविलहकाः प्रहेलिकाः...इति ।

<sup>4</sup> वृत्तिकारी वर्णयाञ्चकार, 7.3.62

A manuscript of this commentary is preserved in the Government Oriental Manuscripts Library, Madras. In the 25th chapter, he refers to Bhattacharya or Kumarila. Possibly, the same Govinda Svāmī had written his commentary called Baudhāyanīya-dharma-vivaraņa on Baudhāyana-dharma-sūtra. He refers to Bhatta Kumārila and quotes from Tantra-vārttika in it.2 A famous verse from Tantra-vārttika is also quoted by him. He also refers to Vasishtha-dharma-sūtra-vivaraņa by Yajña-svāmī. Govinda Svāmī writes in his Baudhāyana-dharma-vivarana: sa cha smārto dharmah panchavidho bhavati. Varņadharma āśramadharmo varņāśramadharmo guņadharmo nimittadharmaścheti.3 Medhātithi also writes in his commentary: iha panchaprakāro dharma iti smriti vivaranakārā prapanchayanti. Varnadharma āśramadharmo varņāśramadharmo naimittiko guņadharmascheti.4 The two writings are very similar. The commentary by Govinda Svāmī is called Vivarana. Could it be presumed that while commenting on Manusmriti. Medhātithi was referring to the Vivarana by Govinda Svāmī? If so, the period of Govinda Svāmī has to be prior to ninth century.

Maskarī also writes in the same strain in his commentary on the sūtras of Gautama: dharmah panchaprakārah-varṇadharma āśramadharmo guṇadharmo varṇāśramadharmo nimittadharmma iti. Medhātithi while writing the above lines had either Maskarī or both Maskarī and Govinda Svāmī in view.

Govinda Svāmī is mentioned in the two manuscripts of Aitareyaa Bhāshya and Baudhāyana-dharma-vivaraṇa, preserved in

<sup>1</sup> No 3806, Catalogue of Manuscripts, Government Oriental Manuscripts Library, Madras

<sup>2 1.1.21</sup> 

<sup>3</sup> स च स्मातों धर्मः पञ्चिवघो भवति । वर्णघर्मं आश्रमधर्मो वर्णाश्रमधर्मो गुणधर्मो निमित्तधर्मश्चेति, 1.1.3

<sup>4</sup> इह प्रञ्चप्रकारो धर्म इति स्मृति विवरणकारा प्रपञ्चयन्ति । वर्णधर्म आश्रमधर्मी वर्णाश्रमधर्मी नैमित्तिको गुणधर्मश्चेति, 2.25

<sup>5</sup> धर्मः पञ्चप्रकारः वर्णधर्म आश्रमधर्मो गुणधर्मो वर्णाश्रमधर्मो निमित्तधर्म इति, 1.1

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Madras. His father was Vishņuśamkara and his mother was Aravindā:

Ātmajenāravīndāyā vishņossamskritijanmanā, Govindenaitareyasya vyākhyānam kriyate adhunā.<sup>2</sup>

A verse by another Govinda Svāmī is quoted in Sārangadhara Paddhati.<sup>3</sup>
2. Jaya Svāmī

Raghunandana in the Mala-māsa chapter of his Smriti-tattva refers to Jaya Svāmī, a commentator of Āśvalāyana Brāhmaṇa. Since Jaya Svāmī had commented on the brāhmaṇa of Kaṭha recension, this appears to be a mistake. A commentary on Āśvalāyana Brāhmaṇa is no where quoted. Jaya Svāmī as a commentator of Aitareya Brāhmaṇa is not referred to any where else.

Tayanta Svāmī is a famous commentator on the literature related to the Rigveda. Is Jaya Svāmī a corruption of the name Jayanta Svāmī? Jayanta Svāmī had written a commentary named Vimalodayanāma—mālā on Āśvalāyana—sūtra. Bhaṭṭa Kumārila Svāmī, the author of Āśvalāyana—grihya-kārikā often refers to Jayanta Svāmī. This Bhaṭṭa Kumārila is different from the famous Kumārila Bhaṭṭa and is of a much later date. In the Pumsavana chapter, he refers to Prayoga-pārijāta. Prayoga-pārijāta also refers to another Kumārila. Vidyāraṇya and Hemādri are often quoted in Prayoga-pārijāta, which also refers to Jayanta. The period of Prayoga-prāijāta is about 1430 A.D. Harihara also refers to a Jayanta. Possibly, the period of Jayanta is before 1400 A.D. and that of Kumārila about 1430 A.D. Jayanta Svāmī refers to Agniśarmopādhyāya in his Vimalodaya-mālā.

Hemādri quotes a Jaya Svāmī, a commentator on *Hārīta*, in his Śrāddha-kalpa. Jaya Svāmī was, therefore, also a commentator.

CC-0.Panini Kanya Maha Vidyalaya Collection.

<sup>1</sup> pp. 5634 and 5747, Vol. IV

आत्मजेनारविन्दाया विष्णोस्संकृतिजन्मना । गोविन्देनैतरेयस्य व्याख्यानं क्रियतेऽधुना ।। See Madras Catalgne, No. 3806
 4 p. 75

3. Bhatta Bhāskara

Bhatta Bhaskara, the famous commentator had his commentary on the Aitareya Brāhmana, a manuscript of which was available in the Library of D.A.V. College, Lahore and the same after the partition of the country was brought to the Viśveśvarānanda Vedic Sodha Sansthāna, Hoshiarpur, Punjab. He appears to be the same commentator who had his commentary on the Rigveda, as well. · The available manuscript has commentary only upto fourteen chapters.

4. Shadguru-sishya (Samvat 1200-1250)

Sukha-pradā commentary by Shadguru-sishya, on the Aitareya Brāhmaņa, has already been published. He writes at the end of his commentary: iti shadgurusishyavirachitāyām mahidāsaitareya brāhmanavrittau sukhapradāyām... In the beginning, he writes:

Chātvārimsākhyamadhyāyāschatvārimsadiheti dan, pratāyate tasya vrittirnāmnā chaishā sukhapradā. Govindasvāmi krishnādibhāshya drishtārtha bhāshinī, nāsyā vritterarthavatvamanuktārthopavarņanāt.2

Vedārtha-dīpikā, a commentary on Sarvānukramaņī, was written by him in samvat 1234. He mentions this date in a verse at the end of his vritti:

Khagotyānmeshumāyeti kalyaharganane sati, sarvānukramaņīvrittirjātā vedārthadīpikā.3

i.e., on the expiry of 1,565,132 days of Kali, this vritti. or commentary was written. Otherwise in Kali samvat 4288 or Vikrama Samvat 1234 Shadguru-sishya was alive. The same date can be deduced from the internal evidence of his works.

The six teachers of Shadguru-sishya were Vināyaka, Sūlapāni or Sūlānka, Mukunda or Govinda, Vyāsa, Sūrya and Sivayogī. Do these

<sup>1</sup> इति षड्गुरुशिष्यविरचितायां महिदासैतरेयब्राह्मणवृत्ती सुखप्रदायां ....p. 2

<sup>2</sup> चात्वारिशांख्यमध्यायाश्चत्वारिशदिहेति डण् । प्रतायते तस्य वृत्तिर्नाम्ना चैषा सुखप्रदा ॥ गोविन्दस्वामि कृष्णादिभाष्य दृष्टार्थक्षेभाषिणी । नास्या वृत्तेरर्थवत्वमनुक्तार्थोपवर्णनात्, p. 2

<sup>3</sup> खगोत्यान्मेषुमायेति कल्यहर्यणने सति। सर्वानुक्रमणीवृत्तिर्जाता वेदार्यदीपिका, 13

names suggest that he had belonged to Mahārāshtra? He had also written his commentaries on Aitareya Āranyaka, Āśvalāyana-śrauta-sūtra, Āśvalāyana-grihya-sūtra and Rik-sarvānukramanī. A summary of the last has been published by Macdonell, wherein he refers to the works of authors quoted by Shaḍguru-śishya. One of these Nārada-stotra is referred to on p. 81. The other name has not been clearly mentioned. On pages 59 and 99 of Vedārtha-dīpikā, it is written respectively: Yāta-yāmo jīrņe bhuktochchhishte api cha iti Nighaṇṭau,¹ and śamkāvitarka-bhayayoh iti Nighaṇṭu.² Macdonell states that these two references are not traceable in the Nīghaṇṭu of Yāska. There used to be other Nīghaṇṭus besides that by Yāska. In fact, each lexicon was named Nīghaṇṭu. These two references are available in Vaijayantī, by Yādava-prakāśa, whose period is samvat 1050. Therefore, Shaḍguru-śiśhya who refers to him had belonged to the 11th century or even later.

5. Sāyaņa (Samvat 1372-1444)

Sāyaṇa has to be honoured with a privileged position among the commentators on vedic works. His extreme love for vedic literature, its exhaustive study, and on the other hand strengthening the Vijayanagara empire as its Prime Minister represent his varied qualities as scholar-statesman.

Sāyaṇa was the Prime Minister of Bukka I, Kampaṇa, Sangama II, and Harihara II, rulers of Vijayanagara and other states. He writes at the end of each chapter of his commentary on the Aitareya Brāhmaṇa:

Iti śrimadrājādhirāja parameśvara vaidika-dharma-mārga-pravartakavīra-Bukkaņa-sāmrājya-dhurandhara Sāyaṇāchārya-kritāvaitareya-brāhmaṇabhāshye.3......

i. e., Sāyaṇāchārya had prepared the *bhāshya* on the *Aitareya Brāhmaṇa* during the reign of king Śrī Bukka, who was a follower of the Vaidika religion.

यातयामो जीर्णे मुक्तोच्छिष्टेऽपि च, इति निघण्टौ
 इति श्रीमद्राजाधिराजपरमेश्वरवैदिकधर्ममार्गप्रवर्तक वीरवुक्कणसाम्राज्यधुरंधर सायणाचार्य

A manuscript of his commentary on the Rigueda is preserved in the Central Library, Baroda. This copy is dated samuat 1452, i.e., Sāyaṇa had completed his commentary before that date.

He writes in the beginning of his Subhāśita-sudhā-nidhi that he was the Minister of Kampa-rāja. He writes in Dhātu-vṛitti, Prāyaśchitta-sudhā-nidhi, Yajña-tantra-sudhā-nidhi, and Alamkāra-sudhā-nidhi that he was the minister of Samgama II. He writes in his commentary on the Satapatha Brāhmaṇa that he was the minister of Harihara II.

Sāyaṇa had died in samvat 1444 according to Aufrecht and had lived for seventy two years. <sup>2</sup> Samvat 1372 could, possibly, be his birth year.

King Harihara II was the son of Bukka I. An inscription of Bukka I, of Saka 1276 or samvat 1411, is available. Harihara II was ruling in samvat 1434, an inscription of this year has already been published. Another inscription of Harihara II is dated samvat 1456.

A mutilated inscription in grantha characters available in a temple of Kānchipuram reads:

Svasti śrī śrīmāyī jananī pitā tava munirbodhāya[no]māyaņo...shtho... bhūshņaranujah śrī bhogana[ā]thah kavih svā[mī][sam]ga[ma]bhūpa[tih]...pūśrī [ka]ņthanātho gururbhārdvāja[ku]leśa sā[ya]ņa guņaisvatta.6

i.e., the gotra cf Sāyaṇa is Bhāradvāja, his sūtra is Baudhāyana, his mother Śrīmāyī, his father Māyaṇa, his younger brother kavi Bhoganātha, his master Sangama and his teacher is Śrī Kaṇṭhanātha.

<sup>1</sup> No. 12215

<sup>2</sup> p. 711

<sup>3</sup> p. 115, Vol. 3, EI

<sup>4</sup> Report, Mysore Archaeological Department, 1915

<sup>5</sup> p. 117, Vol. 3, EI

<sup>6</sup> स्वस्ति श्री श्रीमायी जननी पिता तव मुनिर्बोधाय(नो) मायणो...ब्ठो...भूब्णरनुजः श्रीभोगन-(।)थः कविः स्वा मी) (सं)ग (म,भूप(तिः)...पूश्री(क)ण्ठनाथो गुरुर्मारद्वाज—(कु)लेशसा (य)ण गुणैस्वत्त

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Mādhava, the elder brother of Sāyaṇa, writes in his commentary on Parāśara-smṛīti:

Šrīmati jananī yasya sukīrtirmāyaṇah pitā, Sāyaṇo bhoganāthaścha manobuddhī sahodarau. Yasya Baudhāyanam sūtram śākhā yasya cha yājushī, bhāradvājakulam yasya sarvajñah sa hi mādhavah.<sup>1</sup>

i.e., the mother of Mādhava, is Śrīmayī, his father Māyaṇa, his two younger brothers Sāyaṇa and Bhoganātha, his sūtra Baudhāyana, his śākhā Yājusha, and his gotra Bhāradvāja,

The same inference is drawn from his Alamkāra-sudhā-nidhi:

Mahendravanmānanīyo mantrī Māyaņa-sāyaņah, maņdaleshu kritchāramaņdalah Sāyaņo jayati Māyaņātmajah. Mantri Māyanasāyanastrijagatīmānyāpadānodayah,

iti śrimatpūrva-paśchima-dakshiņottara samudrādhipati, Bukka-rāja-prathama-deśika-Mādhavāchāryānujanmanah Śrīmat-Śangama-rāja-sakala-rājya-dhurandharasya sakala-vidyā-nidhāna-bhūtasya Bhoganāthāgrajanmanah Śrimat-Sāyaṇāchāryasya kritāvalamkāra-sudhānidhau.<sup>2</sup>

It is also known from Alamkāra-sudhā nidhi that Sāyaṇa had three sons Kampaṇa, Māyaṇa and Singaṇa. He was the teacher of Samgama during his childhood. He was considered to be an incarnation of Vyāsa. He was a great warrior and had won a victory over Champa-rāja as referred to in the following verse of Alamkāra-sudhā-nidhi:

Dishtyā daishtikabhāvasambhritamahāsampadvišeshodayam, iitvā champanarendramūrjitayašāh pratyāgatah Sāyaṇah.3

श्रीमती जननी यस्य सुकीर्तिर्मायणः पिता । सायणो भोगनाथश्च मनोबुद्धी सहोदरौ ।। यस्य बौघायनं सूत्रं शाखा यस्य च याजुषी । भारद्वाजकुलं यस्य सर्वज्ञः स हि माधवः ।।

<sup>2</sup> महेन्द्रवन्माननीयो मंत्री मायणसायणः । मण्डलेषु कृतचारमण्डलः सायणो जयित मायणात्मजः ॥ मंत्री मायणसायणस्त्रिजगतीमान्यापदानोदयः । इति श्रीमत्पूर्वपश्चिमदक्षिणोत्तरसमुद्राधिपति बुक्कराजप्रथमदेशिकमाधवाचार्यानुजन्मनः श्रीमत्संगम राजसकलराज्यधुरंधरस्य सकलविद्यानिधान भूतस्य भोगनाथाप्रजन्मनः श्रीमत्सायणाचार्यस्य कृतावलङ्कारसुधानिधौ ॥

<sup>3</sup> दिष्टया दैष्टि गावसंभृतमहासंपद्विशेषोदयं । जित्वा चम्पनरेन्द्रमूजितयशः प्रत्यागतः सायणः ॥

Sāyaņa refers to earlier commentators as kechana, anya āha, apara āha and kaschidāha and never refers to them by name.

He was the author of a large number of works, e.g.,

- (a) Dhātu-vritti
- (b) Commentaries on Rigveda, Kāņva-Yajurveda, Sāmaveda, Atharvaveda and Taittirīya-samhitā.
- (c) Commentaries on Taittirīya Brāhmaņa, Aitareya Brāhmaņa and eight brāhmaņas of the Sāma-veda.
- (d) Commentaries on Taittirīya-āraņyaka and Aitareya-āraņyaka.
- (e) Aitareya-upanishad-dīpikā.
- (f) Subhāshita-sudhā-nidhi.
- (g) Prāyaśchitta-sudhā-nidhi, also known as Karma-vipāka.
- (h) Alamkāra-sudhā-nidhi.
- (i) Purushārtha-sudhā-nidhi.
- (j) Yajña-mantra-sudhā-nidhi

The works by Sāyaṇa could become famous as he had a position of eminence in the Vijayanagara empire.

### B. Kaushitaki Brāhmana

1. Bhatta Vināyaka

Bhatta Vināyaka had written his commentary on Kaushītaki Brāhmaņa. He was the son of Bhatta Mādhava, a resident of Vriddhanagara. Manuscripts of his commentary known as Sadartha-vimarsani are available.1 He quotes Kālādarśa in his commentary.2 He does not appear to be an early commentator.

2. Mitāksharā Commentary

Manuscript of a commentary called Mitakshara on the Kaushitaki Brāhmana is available at Varanasi.3

C. Satapatha Brāhmaņa

1. Hari Svāmī (Kali Samvat 3047 or 3740)

A manuscript on the first kānda or Haviryajña chapter of

<sup>1</sup> Nos. 3650 and 3779, List of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, 1928; No. 59, List of Manuscripts in Adyar Library, Madras See Aufrecht, p. 132, Vol. 1 2 3.1

Mādhyandina Šatapatha Brāhmaņa by Hari Svāmī is available in Varanasi. The verses in its beginning are:

Nāgasvāmī tanna (ptā) Śriguhasvāmī-nandanah, tatra yājī pramāṇajña āḍhyo lakshmyā samedhitah. Tannandano Harisvāmī prasphuradvedavedimān, trayī-vyākhyānadhaureyo adhītatantro gurormukhāt. Yah samrāṭ kṛitavān saptasomasamsthāstatharkkaśrutim, vyākhyā(m) kṛitvādhyāpayanmām Śrīskandasvāmyasti me guruh.1

i. e., Hari Svāmī was the son of Nāga Svāmī and grandson of Guha Svāmī. His teacher Skanda Svāmī, had taught him after completion of his commentary on the *Rigveda*.

At the end of this chapter Hari Svāmī writes about his period:

Yadābdānām kalerjagmuh sapta-trinsata satāni vai, chatvārinsat-samāschānyāstadā bhāshyamidam kritam.<sup>2</sup>

i.e., the commentary was prepared when 3740 years of Kali had passed. A few scholars interpret it as 3047 years of Kali-yuga. In their opinion sapta is a separate pada. Hari Svāmī has also mentioned that Vikrama, king of Avanti, was ruling at that time. Vikrama, as a ruler of Avanti or Ujjain, in Kali-yuga 3740 or Vikrama Samvat 695, is not mentioned in history. He has mentioned this fact in the following verses at the end of the chapters of this manuscript:

Nāgasvāmī suto avantyām pārāśaryo vasan harih, śrutyartham darśayāmāsa śaktitah paūshkarīyakah. Śrīmato avantināthasya Vikramārkasya bhūpateh, Dharmādhyaksho Harisvāmī vyākhyāchchhātapathī śrutim.3

 <sup>1</sup> नागस्वामी तन्त (प्ता) श्री गुहस्वामीनन्दनः । तत्र याजी प्रमाणज्ञ आढ्यो लक्ष्म्या समेधितः ।।
 तन्तन्दनो हिरस्वामी प्रस्फुरद्वेदवेदिमान् । त्रयीव्याख्यानघौरेयोऽघीततन्त्रो गुरोर्मु खात् ।।
 यः सम्राट् कृतवान् सप्तसोमसंस्थास्तथक्कंश्र्तिम् । व्याख्या(ां) कृत्वाघ्यापयन्मां श्रीस्कंदस्वाम्यस्ति मे गुरुः

<sup>2</sup> यदाब्दानां कलेजंग्युः सप्तित्रशच्छतानि वै। चत्वारिशत्समाश्चान्यस्तदा भाष्यमिदं कृतम्।।

<sup>3</sup> नागस्वामी सुतोऽवन्त्यां पाराशयों वसन् हरिः । श्रुत्यर्थं दर्शयामास शक्तितः पौष्करीयकः । श्रीमतोऽवन्तिनाथस्य विक्रमार्कस्य भूपतेः । धर्माध्यक्षो हरिस्वामी व्याख्याच्छातपथी श्रुति ।।

i.e., Hari Svāmī who was of Parāśara gotra, son of Nāga Svāmī, resident of Pushkara and Chief Justice of Vikramārka, king of Avanti, had composed his bhāshya on Satapatha Brāhmaṇa.

2. Uvața (samvat 1100)

Uvața had composed his bhāshya on Satapatha Brāhmaṇa; but manuscripts of the same are not available. He writes at the end of his bhāshya on the Yajurveda:

Ānandapuravāstavya-vajratākhyasya sūnunā, Uvatena kritam bhāshyam padavākyaih sunischitaih. Rishyādīnscha namaskritya avantyāmuvato avasan, mantrāṇām kritavānbhāshyam mahīm Bhoje prasāsati.<sup>2</sup>

i.e., Uvața, son of Vajrața, and resident of Anandapura in Gujarat had completed his *bhāshya* on the *mantras* while staying in Avanti during the reign of king Bhoja. These verses are repeated with slight variations at the end of other chapters. In a manuscript from Baroda of *samvat* 1464, it is written:

Ānandapura-vāstavya-vajratākhyasya sūnunā, mantrabhāshyamidam klriptam Bhoje prithvīm prašāsati.3

At the end of the tenth chapter of the manuscript of samual 1431 from Poona, it is written:

Rishyādīnscha namaskritya hyavantyā Uvato vasan, mantra-bhāshyamidam chakre Bhoje rājyam prasāsati. 4

In the edition of this *bhāshya*, published from Varanasi, it is written at the end of the 13th chapter:

Anandapura-vāstavya-Vajratasya cha sūnuna, Uvatena kritam bhāshyamujjayinyām sthitena tu.

It is evident that he had composed this bhāshya during the reign of king Bhoja, whose period is samvat 1075-1117. Uvaṭa had, therefore, completed his commentary near about samvat 1100.

<sup>1</sup> p. 69, List of Manuscripts, Bikaner

<sup>2</sup> आनन्दपुरवास्तब्यवज्रटास्थस्य सूनुना । उवटेन कृतं भाष्यं पदवाक्यैःसुनिश्चितैः ॥ ऋष्यादीश्च नमस्कृत्य अवन्त्यामुनकोऽवसन् । मन्त्राणां कृत्वान्भाष्यं महीं भोजे प्रशासित ॥

<sup>3</sup> No. 104447 4 No. 232

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His name is mentioned also as *Uața*. He was a Nāgarabrāhmana. Ānandapura is in Gujarat. Vajrața was his father. He had also composed his *bhāshya* on *Īśāvāsyopanishad* at the end of which it is written that his father Vajrața was an *Upādhyāya*:

Iti śrīmadvajraţa-bhaţţopādhyāyātmajasakalanigamavichchūḍāmaṇi śrīmaduvaṭabhaţṭāryavirachite......chatvārinśattamodhyāyah.¹

The available works by Uvața are:

(a) Commentary on Yajurveda.

(b) Commentary on Yajuh-prātiśākhya.

(c) Commentary on Rik-prātiśākhya.

(d) Commentary on Rik-sarvānukramanī. It is still uncertain whether Uvata was the writer of this work.

Satrughna, Mahīdhara and other writers have taken help from his commentary on the Yajurveda.

3. Sāyaņa (samvat 1372-1444)

Sāyaṇa had composed his commentary on Śatapatha Brāhmaṇa also. Its kāṇḍas 1-3, 5-7 and 9 have been published from Asiatic Society of Bengal, Calcutta.

4. Kavindrāchārya

A commentary by Kavīndrāchārya on *Ushā-sambharaṇa* or sixth kāṇḍa of Śatapatha Brāhmaṇa is available in Bikaner.<sup>2</sup> Rajendra Lal Mitra appears to have made a mistake in mentioning the name of the commentator. This name is of the Library and not of the commentator, who is none other than Hari Svāmī himself.

### D. Kānva Šatapatha Brāhmaņa

1. Nilakantha

Nīlakantha had composed his commentary on the Kānva Satapatha Brāhmana. In his commentary on a verse of the Mahābhārata, he writes:

Suryāmāsā vicharantā divi, iti mantravarņanāt. Suryāmāsā suryāchandramasāvityarthah. Nipuņataramupapāditametadasmābhih Kāņva-satapatha-bhāshye Ekapādī kāņģe.<sup>3</sup>

<sup>2</sup> सूर्यामासा विचरन्ता दिवि, इति मन्त्रवर्णनात् । सूर्यामासा सूर्याचन्द्रमसावित्यर्यः । निपुणतरमुमपादि-तमेतदस्माभिः काण्वश्वतपयभाष्ये एकपादी काण्डे । Vana-parva, 162.11 "

Caland has written that there are two divisions of this brāhmana.¹ In its northern version available near Varanasi, the name
of the first kāṇḍa is ekapāt. In the southern version, the name is ekavāyī.
Nīlakantha mentions the name as ekapādī. Possibly, Nīlakantha
appears to have belonged to the region near about Varanasi. He may
have lived about 600 years earlier.

2. Anantāchārya

Anantāchārya, a commentator of Kānva Śatapatha Brāhmaṇa, was the son of Nāgadeva Bhaṭṭa.²

## E. Mandala Brāhmaņa

1. Nārāyaņendra Sarasvatī

Maṇḍala Brāhmaṇa forms part of the Śatapatha Brāhmaṇa. A manuscript of the bhāshya by Nārāyaṇendra Sarasvatī on this brāhmaṇa is mentioned to be available in Baroda. This bhāshya is named as Panḍita-maṇḍana-bhāshya.

### F. Pinda Brāhmana

Krishņa Miśra has written his commentary Śrāddha-Kāśikā in samvat 1505 on Kātyāyana śrāddha-sūtra. In the second kaṇḍikā, he writes:

Piṇḍabrāhmaṇa-bhāshyakāro api—atha nīvīmudvṛihya namaskarotīti kaṇḍikā—vyākhyāne nābherdakshiṇata eva nīvisthānamityaṁamsta.4

i. e., while commenting on nivim (Mādhyandina Śatapatha, 2.4.2.24), the commentator of Piṇḍa Brāhmaṇa accepts that nivi is to be placed to the right of the navel in the body. This reference is not traceable in the commentary by Sāyaṇa. Kṛishṇa Miśra, appears to refer, here, to some brāhmaṇa not available, so far.

## G. Taittiriya Brāhmaņa

1. Bhava Svāmi

Bhaṭṭa Bhāskara in his commentary on Taittiriya-samhitā writes.

<sup>1</sup> p. 26, Introduction

<sup>2</sup> No. 2396, pp. 3310-3311, Vol. III, Part I B, Madras Gatalogue, 1922; see also Catalogue of Punjab University, Lahore. 3 p. 12, No. 734, Vol. 1.

<sup>4</sup> पिण्डब्राह्मण भाष्यकारोऽपि अथ नीवीसुद्वृह्य नमस्करोतीति कण्डिकाव्यास्थाने नाभेदंक्षिणत एव नीवीस्थानमित्यमंस्त । •

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Vākyārthaikaparāņyadhītya cha Bhavasvāmyādibhāshyāņyato, bhāshyam sarvapathīnametadadhunā sarvīyamārabhyate.<sup>1</sup>

i. e., on going through the *bhāshya* of Bhava Svāmī, in which only the translation is given, I am preparing this commentary comprising of all the aspects. Bhava Svāmī had preceded Bhaṭṭa Bhāskara. Burnell places Bhaṭṭa Bhāskara in the tenth century. Bhava Svāmī, therefore, was earlier than the tenth century.

Keśava Svāmī has also referred to Bhava Svāmī in his Baudhāyana - Prayoga-sāra: Nārāyaṇādibhih prayogakārairekam pakshamāśritya darśapūrṇamāsādīnām prayoga uktah. Āchāryai pādaih dvaidhe pakshāntarāṇyuktāni. Bhavasvāmīmatānusāriṇā mayā tu ubhayamapyañgīkritya prayoga-sārah kriyate,² i. e., Nārāyaṇa, and others have depended only on one view. Āchāryapāda has given two views. I am writing Prayoga-sāra, mentioning these two views following Bhava Svāmī.

Keśava Svāmī is mentioned in Trikānda-mandana, which is of eleventh century. Kane has written, 'Trikānda Mandana, who flourished before 1100 A. D.<sup>3</sup> Keśava Svāmī had definitely preceded him.

Nārāyaṇa. referred to by Keśava Svāmī depends on Baudhāyana-sūtra. He on the other hand refers to Gopāla; paśchārdhāt pūrvārdhādavadāyeti gopālah. Keśava Svāmī also refers to Gopāla-kārikā in which Bhava Svāmī is referred to. He is the same Gopāla who, in his Baudhāyana-kārikā, refers to Bhava Svāmī as: iti davidhoditāh pakshā bhavasvāmimatānugāh.

<sup>1</sup> वाक्यार्थें कपराण्यघीत्य च भवस्वाम्यादिभाष्याण्यतो । भाष्यं सर्वपथीनमेतदघुना सर्वीयमारम्यते, p.2, Kāṇḍa, 1

<sup>2</sup> नारायणादिभिः प्रयोगकारैरेकं पक्षमाश्रित्य दर्शपूर्णमासादीनां प्रयोग उक्तः । आचार्यपादैः द्वैषे पक्षान्तराष्युक्तानि । भवस्वामीमतानुसारिणा मया तु उभयमप्यञ्जीकृत्य प्रयोगसारः क्रियते ।

<sup>3</sup> p. 251, History of Dharma-śāstra

<sup>4</sup> पश्चार्धात् पूर्वार्धात् गोपाल:, pp. 183,184, Vol. 2, List, Royal Asiatic Society, Bombay Branch, 1928

<sup>5</sup> इति द्वैघोदिताः पक्षा भवस्वामिमतानुगाः।

Keśava Svāmī is quoted by Rāmāgnichitta or Aṇḍāra in Āpastamba-śrauta-vṛitti.¹ Rāmāṇḍāra quotes Bhava Svāmī in the same work.² The inter-relation is explicit as:

Gopāla–kārikā | Nārāyaņa | Kešava Svāmī

Rāmāndāra—Rāmāgnichitta

Trikānda-Mandana

A line from Bhava Svāmī is quoted in Kutūhala-Vritti.<sup>3</sup> Śrī Nivāsa, author of Bhāvanā-purushottama-nāṭaka, was the son of Bhava Svāmī, who was also the author of Baudhāyana-śrauta-sūtra-vivaraṇa.<sup>4</sup> He had written his commentaries on Taittirīya-samhitā, Taittirīya-brāhmaṇa and Baudhāyana-śrauta-sūtra. Manuscripts of his Śrauta-vivaraṇa are available in the various libraries. A Nārada-smṛiti-bhāshya by Bhava Svāmī is also available.

Bhava Svāmī appears to have been a famous author and flourished probably, before the eighth century.

#### 2. Kauśika Bhatta Bhāskara Miśra

Max Muller in his introduction to the edition of Rigueda writes: Sāyaṇa has referred to Bhaṭṭa Bhāskara; these references were probably borrowed by Sāyaṇa from his Taittirīya-bhāshyas. Max Muller had written in 1874. Vāmana Sāstri who edited Rudrādhyāya in 1906 with commentaries of Sāyaṇa and Bhaṭṭa Bhāskara wrote in its introduction: Bhaṭṭa bhāskaroyam Mādhavāchāryānna prāchīna iti tu niśchitameveti, i. e., Bhaṭṭa Bhāskara is not earlier than Mādhavāchārya.

Bhāskara in his commentary on Rudrādhyāya has taken extensive help from Rudra-bhāshya contained in Śiva-rahasya, which differs from

<sup>1 9.4.42 2 9.2.8.39,</sup> p. 146, Vol. 3 3 p. 183

<sup>4</sup> Introduction to Rāja-Chūdāmaņi-Rukmiņi-kalyāņa, T. R. Chintamani.

<sup>5 1.63.4; 1.71.4; 1.84.15; 6.1.13</sup> and 7.1.7

<sup>6</sup> भट्टाभास्करोऽयं मार्धवाचार्यान्त प्राचीन इति तु निश्चितमेवेति ।

the Siva-rahasya-khanda of Skanda. Jñāna-yajñe is written very often at its end. Its manuscript is preserved in Tanjore and Bhatta Bhāskara Miśra is its author.

Sāma Sāstri, in his introduction to the second ashṭaka of Taittirtya Brāhmaņa with commentary of Bhaṭṭa Bhāskara, writes:

i. e., Bhaṭṭa Bhāskara belongs to the end of the fifteenth century as referred to by Bhāskara himself as Nishpāvaka śāke means 1420 Śaka. The commentary by Bhaṭṭa Bhāskara is only a translation of the commentary by Sāyaṇa. On the other hand, it has to be stated that Bhaṭṭa Bhāskara had preceded Sāyaṇa. Five references from Bhaṭṭa Bhāskara are borrowed in the commentary on the Rigveda by Sāyaṇa. Three of these could be traced in the commentaries of Bhaṭṭa Bhāskara:

1.	ŖV	1.63.4	Sāyaṇa	parāchairityetadavyayam nīchairuch- chairiti vadati Bhaṭṭa-Bhāskara- Miśrah.
	TS	1.439	Bhāskara	parāchaihuchchairādiva- davyayam drashṭavyam.
	TS	1.8.22	Bhāskara ·	Parāchaihnipātoyam yathā uchchaih nīchaih.
2.	ŖV	1.84.15	Sāyaņa	Apīchyo aprakāśa iti Bhaṭṭa-Bhāskara- Miśrah.
	TS	7.4.19	Bhāskara	Apichyah aprakāśah.

1 A similar reading is available on p. 43 of second ashtaka of TB with commentary by Bhatta Bhāskara

<sup>2</sup> स किस्ताब्दनां पञ्चदशशतकस्यान्ते प्रायेण समासीदिति संभाव्यते ।.....एष निष्पावके .....। इत्ययं श्लोकस्तृतीयकाण्डभाष्यस्यादौ दृश्यते । अत्र 'निष्पावके शाके' इति शब्दयोजना कादिनवे-त्याद्यक्षरगणितानुसारेण 1420 तमशकाब्दसमकालिकत्यं ग्रन्थकर्तुं द्योत्यतीति संभाव्यते ।..... भट्टभास्करेण कृतं भाष्यं तदीय सायणभाष्यस्यैवानुवाद हित भाति ।

	6,1.13	Sāyaņa	Bhaṭta-bhāskara-miśro apyekapadam sambudhyantam (vasutāte) chakāra.	
11 to <b>TB</b>	6.10	Bhāskara	He vasutāte. Vasūnām dhanānām kartah. <sup>1</sup>	

The fourth reference quoted by Sāyaṇa in his commentary on 7.1.7 appears to have been taken from the fourth kāṇḍa of Taittiriya-samhitā. Devarāja Yajvā in his commentary on Nighaṇṭu 2.14.37 quotes it from Bhaṭṭa Bhāskara whose commentary on the fourth kāṇḍa of Taittiriya-samhitā is not available, so far. The fifth reference is also not traceable in the available works by Bhaṭṭa Bhāskara, who having been quoted by Sāyaṇa and his quotations being traceable in Sāyaṇa's works clearly place him prior to Sāyaṇa.

Bhaṭṭa Bhāskara had preceded Devarāja Yajvā, who also had preceded Sāyaṇa. Sāyaṇa quotes from Nighaṇṭu in his commentary on Rigveda as: iti nighaṇṭu-bhāshye.² This quotation is traceable in the commentary by Devarāja Yajvā. It has been the tradition of writers to quote from earlier writers. In that case, Sāyaṇa might have borrowed from some other Nighaṇṭu, as well. However, Devarāja Yajvā in his introduction to his commentary refers to all the preceding commentators; but does not quote or refers to Sāyaṇa or Mādhava. Therefore, he had, possibly, preceded Sāyaṇa. Devarāja Yajvā very often quotes Bhaṭṭa Bhāskara in his commentary on the Nighaṇṭu:

1.	NI	1.1.19	Devarāja	Sarvārtha poshaņāt pūshā iti Bhaṭṭa- bhāskara-miśrah.
	TS	1.2.2	Bhāskara	Prithivī pūshā sarvārthaposhaņāt.
2.	NI	1.1.16	Devarāja	Bhatta-bhāskara-miśreņabradhnam parivridham arushamārochanam iti.
5.11	TS	7.4.20	Bhāskara	Bradhnam parivridhamasvam arusham aroshanam
	TB	3.9.4	Bhāskara	Ārochanādarushah.

<sup>1</sup> It is not traceable in TS

<sup>2</sup> इति निषण्दुभाष्ये, 1.62.3

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3. NI	2.14.56	Devarāja	Agne samveshishasamantātprāpaya iti Bhaṭṭa-bhāskara-miśra.
TS	1.6.11	Bhāskara	Susamveshishahsushthu samantāt- prāpaya.
4. NI	1.11.24	Devarāja	Bhatta-bhāskara-miśrasvayam sarasvatī āha brūte. Svaiva te vāgi- tyabravīt iti brāhmaņam.
TS	1.1.3	Bhāskara	Svāhā svayameva sarasvatī āha brūte. Svaiva te vāgityabravīt. Ityādi brāhmaņam.

These references help to place Bhatta Bhāskara as prior to Devarāja Yajvā.

Ātmānanda, who had preceded Sāyaṇa, in his commentary on the Asya-vāmiya-sūkta refers to Bhaṭṭa Bhāskara as a commentator on the Veda in his introduction.

Internal evidence further throws light on his date. Commenting on 1.8.10 of Taittiriya-samhitā, he writes: Tasmādimamāmushyāyaṇam Simhavarmaṇah putram Nandivarmāṇam.....suvadhvam.¹ Names of two other rulers are mentioned in Taittiriya-samhitā 1.8.11: Rāja Simha Varmā and Rājendra Varmā.

He further mentions: ayam cha yajamānah asau Narasimha-Varmā āmushyāyaṇah Rājendravarmaṇo apatyamiti......piturnāma grihyate, Rājendrāyaṇa iti yathā.² Commenting on 2.3.1 and 2.3.4 of the same, he mentions the name of king Vira Simha Varmā. These rulers mentioned by him ought to have preceded him.

Burnell contradicts Sāma Sāstri and writes that Bhatta Bhāskara was a Telugu brāhmaṇa, who mentions the names of plants in place of their family names and 'nishpāvake Sake' means Anumula

<sup>1</sup> तस्मादिममामुष्यायणं सिंहवर्मणः पुत्रनन्दिवर्माणं ..... सुवध्वम्, 1.8.10

<sup>2</sup> अयं च यजमानः असौ नर्रासहवर्मा आमुख्यायणः राजेन्द्रवर्मणोऽपत्यमिति......पितुनीम गृह्यते, राजेन्द्रायण इति यथा, 1.8.12

Bhatta Bhāskara. The meaning by Śāma Śāstri of the phrase appears to be an imagination.

Further evidence is available to determine his date:

- (a) Viśveśvara Bhatta or Māndhātā quotes Bhatta Bhāskara in his Mahārnava: iti Taittirīya śākhānusāreņa chamakānuvākāh. इ. Atha namakairavāntaravākyānām prayogah. Bhāskarādivinirdishtabhāshyaḍrishtah.¹
  - (b) Sāyaņa has quoted Bhaṭṭa Bhāskara Miśra as stated above.
- (c) Devarāja Yajvā also quotes Bhatta Bhāskara Miśra as written above.
- (d) Vedānta-deśika, a contemporary of Sāyaṇa, refers to Vedā-chārya who was also known as Lakshmaṇa and was the author of Sudarśana-mīmāmsā.<sup>2</sup> The date of Vedāchārya is earlier than samvat 1300. He was a contemporary of king Vallāla. He writes:
- (1) Tathā bhāshyakritā Bhaṭṭa-bhāskara-miśreṇa jñānayajñākhye bhāshye etatprāṇavyākhyānasamaye charaṇamiti devatā-viśesha iti tadanuguṇameva vyākhyātam.<sup>3</sup>
- (2) Evam Yajurved-bhāshyeshu kadaivatyatvam pravargyottaraśānty-anuvādakatvam jñānayajñādishu hoturājňe viniyogādagnidaivatyatvam.4

Vedāchārya, therefore, had extensive knowledge of the Jñānayajā bhāshya of Bhaṭṭa Bhāskara Miśra.

(e) Śrī-kantha, the commentator on Vedānta-sūtra, was familiar with the commentary on Taittirīya Āranyaka by Bhatṭa-Bhāskara Miśra who writes: saishā muktānāmīśvarasya cha sākshā-

<sup>1</sup> इति: तैतिरीयशाखानुसारेण चमकानुवाकाः । छ ।। अथ नमकैरवांतरवाक्यानां प्रयोगः । भास्करादिविनिर्दिष्टभाष्यदृष्टः ।

<sup>2</sup> p. 87, Ahnika 2, Nyāya-pariśuddhi

<sup>3</sup> तथा भाष्यकृता भट्टाभास्करिमश्लेण ज्ञानयज्ञाख्ये भाष्ये एतत्प्राणव्याख्यानसमये चरणिमिति देवता-विशेष इति तदनुगुणमेव व्याख्यातम्, p.4, Sudarsana-mīmāmsā

<sup>4</sup> एवं यजुर्वेदभाष्येषु कदैवत्यत्वं प्रवर्गोत्तरशान्त्यनुवादकत्वं ज्ञानयज्ञादिषु होतुराज्ये विनियोगादिन-दैवत्यत्वम्, p. 8, Sudarśana-mimāmsā

darthakriyāhetuh paramparayā tvanyeshām.¹ Śrī-kantha in his commentary similarly writes: paraśaktirhi brahmanah svarūpatayā paramākāśa uchyate yā muktānām parameśvarasya cha sākshādarthkri-yāhetuh paramparayānyeshām.² Their works have many more similarities. Śrī-kantha was a contemporary of Rāmānuja.

- (f) Bhatta Bhāskara has referred to Aryabhattīya, Amara-kośa, and Kāśikā which means he was posterior to the 8th century.
- (g) Bhaṭṭa Bhāskara mentions in his bhāshya of Taittirīya-samhitā that the mantras of Ekāgni-kāṇḍa are a part of the Taittirīyas. He had commented on them. Hara Datta in his commentary on Apastamba-grihya-sūtra refers to the Ekāgnikāṇḍa-bhāshya by Bhaṭṭa-Bhāskara as: tatra vaiśvadeve somāya svāheti dvitīyāhutiriti mantra-vyākhyākāreṇostam. The date of Hara Datta is about Vikrama samvat 12th century. Śrīnivāsāchārya writes that Hara Datta had taken extensive help from Bhaṭṭa Bhāskara.

All this evidence suggests that the date of Bhatta Bhāskara has to be Vikrama samvat eleventh century. Burnell had correctly stated the tradition.

3. Rāmāṇḍāra = Rāmāgnichitta

It is stated in Trikanda-mandana:

Durbrāhmaņam samāchashte Karkah śākhāntaraśruteh. Pakshamangīkarotyenam mantra-brāhmaņa-bhāshya-krit.8

<sup>1</sup> सेपा मुक्तानामीश्वरस्य च साक्षादर्थिकयाहेतुः परम्परया त्वन्येपाम्, 5,14, TA

<sup>2</sup> परशक्तिहि ब्रह्मणः स्वरूपतया परमाकाश उच्यते या मुक्तानां परमेश्वरस्य च साक्षादर्थिक्याहेतुः परम्परयान्येषाम्, 4.4.14

<sup>3</sup> p. 189, Vol. 4, TS

<sup>4</sup> p. 54, Rudra-bhāshya

<sup>5</sup> p. 73, ibid

<sup>6.</sup> तत्र वैश्वदेवे सोमाय स्वाहेति द्वितीयाहुतिरिति मन्त्रव्याख्याकारेणोस्तम्; 3.7.29

<sup>7</sup> pp. 3,4, Introduction

<sup>8</sup> दुर्बाह्मणं समाचष्टे कर्कः शाखान्तरभूतेः ।। 135; पक्षमञ्जीकरोत्येनं मन्त्रब्राह्मणभाष्यकृत् ।। 136

i.e., Karka calls him Durbrāhmaņa and the commentator of mantra-Brāhmaņa accepts this view point. The commentator of Trikānḍa-maṇḍana writes: mantra-brāhmaṇa bhāshyakṛita Rāmāṇḍārah. It appears that Rāmāgnichitta had composed his bhāshya on Taittirtya-samhitā and the brāhmaṇa. Rāmāṇḍāra had written a commentary on the Āpastamba-śrauta-śūtra by Dhūrta Svāmī. In the beginning of this vritti, he writes:

Apastambam namaskritya Dhūrtavsāmi prasādatah, tadbhāshyavrittih kriyate yathāśakti nirūpitā. Kauśikena tu Rāmeņa śraddhāmātravijrimbhitah, Vedārthanirnaye yatnah kriyate śaktito adhunā. 1

i. e., paying my homage to Apastamba and with the blessings of Dhūrta Svāmī, a vritti on his commentary is prepared. Rāma of Kauśika gotra, full of veneration prepares the meaning of the Veda. A manuscript of this bhāshya is not available, so far.

4. Sāyaṇa(Vikrama Samvat 1372-1444)

Sāyaṇa had written his commentary on the Taittiriya Brāhmaṇa, which is already published.

H. Tāmdya Brāhmaņa

1. Jaya Svāmī

Jaya Svāmī, son of Hari Svāmī, had composed his bhāshya on Tāmdya Brāhmaņa called as Pancha-vimsārtha-mālā.2

Panchavimśārthamāleyam yā jayasvāmīnā kritā, Harisvāmīsutenāsyām daśāhah parisamsthitah.

A manuscript of it is available in Alvar. Peterson mentions it as Tāmdya Brāhmaņa Bhāshya Tikā and son of Hari Svāmī as its writer. Later on he mentions it as Tāmdya Brāhmaņa-bhāshya of Java Svāmī, son of Hāri Svāmī. Jaya Svāmī as a commentator on the dharma-sūtras is mentioned in Kritya-kalpa-taru.

<sup>1</sup> आपस्तम्बं नमस्कृत्य घूर्तस्वामि प्रसादतः। तद्भाष्यवृत्तिः क्रियते यथाशक्ति निरूपिता, 2 कौशिकेन तु रामेण श्रद्धामात्रविजृ भिताः। वेदार्थनिर्णये यत्नः क्रियते शक्तितोऽधुना, 4

<sup>2</sup> पञ्चिवशार्थमालेयं या जयस्वामिना कृता । हरिस्वामीसुतेनास्यां दशाह: परिसंग्थित: ।।
3 p. 179, No. 21, Report by Peterson, April 1884 4 Report of year 1892

2. Sāyaṇa (Vikrama samvat 1372-1444)

A commentary by Sāyaṇa on the Tāmdya Mahā Brāhmaṇa has already been published from Calcutta. In this bhāshya, Sāyaṇa has taken help from the bhāshya of Dhanvin on Drāhyāyaṇa-śrauta-srūtra.

3. Nārāyaņāchārya

A commentary by Nārāyaṇāchārya is available in Mysore¹ but appears to be by Sāyaṇa and not by Nārāyaṇāchārya.

# I. Shadvimsa Brāhmana

Sāyaṇa (Vikrama samvat 1372-1444)

A commentary by Sāyaṇa, called Vijnāpana-bhāshya, on Shadvimśa Brāhmaṇa has already been published.

# 7. Mantra Brāhmaņa

1. Bhatta Gunavishnu (prior to 1150 A. D.)

Two commentaries on the *Mantra Brāhmaṇa*, by Guṇavishṇu, son of Dāmuka and by Sāyaṇa. Sāyaṇa has taken help from Guṇavishṇu, whose period is prior to fourteenth century.

Satrughna in the introduction of Mantrārtha-dipīkā writes: Uvaṭe mantra-vyākhyā Guṇa-vishṇau brāhmaṇīyasarvasve,² i. e., the explanations of the hymns in the bhāshya by Uvaṭa and of Brāhmaṇas in Guṇavishṇu. The date of Satrughna is certain; he writes in his introduction: ādeśādatha rājñastasya Śrī-Dharmachandrasya,³ i. e., on the explicit command of king Śrī Dharmachandra. He mentions his predecessors Prayāgachandra and Śrī Rāma Chandra, who all were the rulers of Trigartta = Kangra. The period of Prayāga Chandra is 1495, that of Rāma Chandra 1510 and of Dharma Chandra 1520. It is, therefore, possible to state that the period of Guṇavishṇu is prior to the sixteenth century, according to this evidence.

Halāyudha in his *Brāhmana-sarvasva* refers to Guṇavishṇu. The date of Halāyudha is 1175–1200 A. D. Guṇavishṇu had belonged to Mithilā or Bengal as his work is in use in that region.

<sup>1</sup> p. 6 line 1, List from Mysore, 1922

<sup>2</sup> उवटे मन्त्रव्याख्या गुणविष्णौ ब्राह्मणीयसर्वस्वे

अविशादय राज्ञस्तस्य श्रीधर्म्चन्द्रस्यः 8

According to Stonner, Guṇavishṇu had preceded Sāyaṇa. Durga Mohan Bhattacharya has the same opinion. He has compared portions of Sāyaṇa's commentary of *Mantra Brāhmaṇa* with Guṇavishṇu's commentary. It is certain that one has borrowed from the other. Halāyudha also borrowed from Guṇavishṇu. Having preceded Sāyaṇa, Guṇavishṇu does not borrow from him. He had belonged to the court of king Vallālasena and Lakshmaṇasena. He may be assigned a date towards the end of twelfth century or the beginning of thirteenth century.

Chhāndogya-mantra-bhāshya is a commentary on the hymns of the Kauthuma recension of the Sāmaveda.¹ Most of the hymns in it are also in the Mantra Brāhmana. At the end of the sixth khanda, Guṇavishnu comments on the beginning hymn of each Veda. Writing on the first hymn of the Rigveda, he states that its apportionment is in Vedic offering as: Viniyoge brahma-yajñe.² He also refers to the first hymn of Sukla Yajurveda. He writes about the first hymn of the Sāmaveda as:

Sanno devirabhishtaye sanno bhavantu pitaye. Samyorabhisravantu nah,3 and states: atharvedādimantro ayam Pippalāda drishta. Varuṇa-daivata. Chhando-Gāyatrī. Atra cha sanno bhavantu ityatra āpo bhavantu iti paṭhyate.4

i. e., this is the first hymn of Atharva-veda, its seer is Pippalāda which means that this hymn was the first hymn of the Paippalāda-samhitā.

Guṇavishṇu had his commentaries on Mantra Brāhmaṇa and Pāraskara-gṛihya-sūtra. In his introduction to Chhāndogya-mantra-bhāshya, Parameśvara Jha writes:

Etatkritam Pāraskara-grihya-bhāshyamapyasti tachcha Chandanapuragrāma-vāsino mrita-vaidika-Jayapāla-sarmanah savidhe antimabhāge katipaya patravikalam mayāvalokitamāsīta.<sup>5</sup>

<sup>1</sup> p. 1.75, July 1877, Indian Antiquary

<sup>2</sup> विनियोगे ब्रह्मयज्ञे 3 शन्नो देवीरिभष्टये शन्नो भवन्तु पीतये। शंयोरिभस्रवन्तु नः।

<sup>4</sup> अथर्ववेदादिमन्त्रोऽयं पिप्पलाददृष्ट । वरुणदैवतः । छन्दों गायत्री । अत्र च शन्नो भवन्तु इत्यत्र आपो भवन्तु इति पठचते

<sup>5</sup> एतत्कृतं पारस्करगृह्यभाष्यमप्यस्ति तच्च चन्दनपुरग्रामवासिनो मृतवैदिकजयपालश्रमंणः सिवधेऽन्तिम-भागे कतिपयपत्रविकलं मयावलोकितमासीत्, note on p. 35, Introduction, ed. by Durgā Mohan Bhattācharya

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i. e., I had seen a manuscript, with a few lost leaves at the end of Pāraskara-grihya-sūtra with commentary by Guṇavishṇu with the late Jayapāla Sharma of Chandanapura. His commentary is very simple. Another manuscript dated samvat 1577 of the commentary by Guṇavishṇu was available in the D. A. V. College, Lahore.

## K. Daivata Brāhmaņa

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Sāyaņa (Vikrama samvat 1372-1444)

The commentary by Sāyaṇa on the Daivata Brāhmaṇa has already been published.

# L. Arsheya Brāhmana .

1. Sāyaṇa (Vikrama samvat 1372-1444)

The commentary by Sāyaṇa on the Ārshēya Brāhmaṇa has already been published.

2. Kāśyapa Bhaṭṭa Bhāskara Miśra

Kāśyapa Bhaṭṭa Bhāskara Miśra had written his commentary called Sāmavedārsheya-dīpa. A manuscript of this bhāshya is available in Mysore. He is different from Kauśika Bhaṭṭa Bhāskara. Burnell had written that his commentaries related to the brāhmaṇas of the Sāmaveda. I have not seen them. Bhaṭṭa Bhāskara has, however, referred to Bharata Svāmī, who was alive towards the end of the thirteenth century, and was a contemporary of Sāyaṇa.¹

# M. Sāma-vidhāna Brāhmaņa

Bharata Svāmī

Bharata Svāmī was the famous commentator on the Sāmaveda and other related works. His father was Nārāyaṇa and the name of his mother was Yajñadā. He writes in his introduction to the commentary on the Sāmaveda:

Hosalādhīśvare prithvīm Rāmanāthe praśāsati, vyākhyā kriyate ayam kshemeņa Śrīrange vasatā mayā.<sup>2</sup>

i. e., I had prepared this commentary residing at Śrirangapaṭanam during the reign of Rāmantha, king of Hoysala. At the end of the same commentary, he writes:

<sup>1</sup> p. 7ff, List of Tanjore MSS. by Burnell

<sup>2</sup> होसलाधीश्वरे पृथ्वीं रामनाथे प्रशासति । व्याख्या क्रियतेऽर्थं क्षेमण शीरक्षे असता मया ।

### THE COMMENTATORS

Itham Śrī-Bharata-Svāmī kāśyapo Yajñadāsutah, Nārāyaņāryatanayo vyākhyātsāmnāmrichokhilāh,1

i. e., Bharata Svāmī of Kāsyapa gotra and son of Nārāyaṇa and Yajñadā, had explained all the *richās* of the *Sāmaveda*. A manuscript is preserved in Alvar, its colophon is:

Iti sāmavidhāne āchārya Bharata svāmī kritau padārtha-mātra-vikritau tritīyo agāt prapāṭhaka iti Sāma-vidhāna-bhāshyam samāptam.2

N. Samhitopanishad Brāhmaņa

1. Sāyaṇa (Vikrama samvat 1372-1444)

A commentary by Sāyaṇa on the Samhitopanished Brāhmaṇa has already been published.

2. Dvijarāja Bhatta, son of Vishņu (samvat 1645)

A commentary by Dvijarāja Bhaṭṭa, son of Vishņu has already been published.

O. Vamsa Brāhmana

Sāyaṇa (samvat 1372-1444)

A commentary by Sāyaṇa on Vamsa Brāhmaṇa has already been published.

P. Jaiminiya Brāhmaņa

Bhavatrāta

A manuscript of a commentary on Jaiminlya Brāhmaņa is referred to by Rāma Anantakņishna Šāstri in his letter dated August 4, 1927 to the late Pandit Bhagavad Datta: 'Yesterday I was at the Jaiminīya village......Fortunately I discovered the following mss..... 3. Ashļa Brāhmaņa. On last page it was written Bhavatrāta-bhāshya on brāhmaṇa available at.....Bhavatrāta has referred to Sabara Svāmī and Bhavadāsa on p. 153 of Jaiminīya Śrauta-bhāshya.

<sup>1</sup> इत्यं श्रीभरतस्वामी काश्यपो यज्ञदासुतः । नारायणायंतनयो व्याख्यात्साम्नामुचोखिलाः ॥

<sup>2</sup> इति सामविधाने आचार्य भरतस्वामी कृतौ पदार्थमात्रविकृतौ तृतीयोऽगात् प्रपाठक इति सामविधान भाष्यं समाप्तम् ।

### THE BRAHMANAS

Another person Devatrāta had written his commentary on Aśvalāyana-śrauta-sūtra. His other name is mentioned as Varāhadeva.¹ In another manuscript, it is written: varāhakāya devatrāta. A Varāhadeva Svāmī is also mentioned.² Devatrāta also appears to be an earlier commentator. A portion of his commentary on Aśvalāyana-śrauta-sūtra has been published in Agnihotra-chandrikā.³

The brāhmaṇas were compiled during the Mahābhārata period. The available commentaries mostly belong to the mediaeval periods. The gap is of almost three thousand years. The works of earlier commentators are not forthcoming. The style of commentary is almost similar. The earlier commentators give only the literal translation. Sāyaṇa and other later commentators offer detailed explanations, as well. The metaphysical aspect of the brāhmaṇas is seldom explained by these commentators. They do not throw desired light on these subjects. These commentaries as above explained need to be studied with all possible care as the individual imaginations of the commentators have to be sifted. In the absence of any other material their critical study is sure to help in the grasp of the meaning of the brāhmaṇas and the Vedas.

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<sup>1</sup> No. 307, List, Asiatic Society of Bengal, 1923

<sup>2</sup> No. 187, List of Bikaner

<sup>3</sup> अनिहोत्र चन्द्रिका, 1921; see p. 1, List of Bikaner

CHAPTER ELEVEN

# THEIR SUBJECT MATTER

The brāhmaņas are an explanation of the Vedas. These elaborate the adhidaivika contents i. e., the subjects related to the nature and devas (दिन्य गुण युक्त) who are the physical forces or powers. These brahmanas also explain the influence of the atmosphere and the plants. The special themes related to the self or the soul and the supreme spirit are, as well, dialated upon in these works. The key to the understanding of the cosmos lies embedded in these brāhmaṇas. They disclose wonderful knowledge about the secrets of the physical world. What modern science has attempted to unravel in recent years, has already been well expressed in these works. Their grasp of the details of the creation of the universe is complete and comprehensive. Its presentation is simple and fascinating. It has to be sifted, if the laudations to the divine beings are merely to God or these refer to the various physical forces working under the eternal laws of the One Great Being. These also unfold the ādibhautika contents or the primary elements mentioned in the Vedas.

The Satapatha Brāhmaņa has a direct reference to science in etadu vijānam.¹ Scientific references from the brāhmaņas are quoted in

<sup>1</sup> एतदु विज्ञानम्, 3.3.4.11

the Nirukta and the Kalpa-sūtras as iti vijāāyate. The exponents of the brāhmaņas had vast and comprehensive knowledge of Deva-vidyā which expressed in their works helps to understand the form of the universe prior to its creation as well as the stages in its formation. The form of the universe prior to its creation is best described in the Rigveda as:

Nāsadāsīnno sadāsīttadānīm nāsīdrajo no vyomā paro yat, kimāvarīvah kuha kasya sarmannambhah kimāsīd gahanam gabhīram. Na mṛityurāsīdamṛītam na tarhi na rātryā ahna āsīt praketah, Ānīdavātam svadhayā tadekam tasmādhānyanna parah kim chanāsa.

i.e., in that stage nothing had taken form, The creation had its emanation from purusha to be equated with hiranya-garbha or prajāpati. The Kaṭha-upanishad has described this purusha as:

Mahatah paramavyaktamvyaktāt purushah parah, purushāt na param kinchit sā kāshṭhā sā parā gatih.2

i.e., nothing is beyond that purusha, who had the desire and his manifestation or creation started according to Satapatha Brāhmaṇa as:

So ayam purushah prajāpatirakāmayat... Brahmaiva prathamama asrijata trayīmeva vidyām.3

The āpah molecules were pervading the universe; they gave birth to a form of agni called apām napāt in the Veda. Āpah are considered mostly as feminine and agni as masculine in the Vedic literature. Āpah and agni had given birth to a golden egg, which got converted into the form of purusha, which is prajāpati:

Āpo ha vā idamagre sailamevāsa. Tā akāmayanta. Katham nu prajāyamahi iti. Tā aśrāmyan. Tāstapo atapyanta. Tāsu tapastapyamānāsu hiraņymāṇḍam sambabhūva. Ajāto ha tarhi samvatsaram āsa tadidam hiraṇyamāṇḍam

<sup>ें 1</sup> नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्।

भाग किमावरीवः कुहकस्य शम्मंन्नम्भः किमासीद् गहनं गभीरम्।।

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः।

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः कि चनास, 10.129.1-2, RV

<sup>2</sup> महतः परमध्यक्तमञ्यक्तात् पुथवः परः । पुरुषात् न परं किचित् सा काष्ठा सा परा गतिः, 1.3.10-11

<sup>3</sup> सोऽयं पुरुषः प्रजापतिरकामयत ।.....ब्रह्म व प्रथममसूजतं त्रयीमेव, विद्याम्......6.1.1.8

yāvat samvatsarasya velā tāvat parayaplavata. Tatah samvatsare purushah samabhavat. Sa prajāpatih.<sup>1</sup>

Rūpāmeva tat. Prajāpatirhiraņyamāntāta ātmano akuruta. Tasmādāhurhiraņmayah prajāpatiriti.

i.e., this was the final form. *Prajāpati* then made a golden form of himself. Hence they say *Parjāpati* is golden.

Parjāpati was amidst the āpah ocean which were pervading like air; but the sound waves travelled in them. It is explicit from the following:

- (a) Prajāpatirva idameka āsit; Tasya vāgeva svamāsīt. Vāg dvittyā Sa aikshatemāmeva vācham visrijā. Iyam vā idam sarvam vibhavatnyeshyati. Iti. Sa vācham vyasrijata. Sedam sarvam vibhavantyait. Sordhvodātanot. Yathā apām dhārā santat evam.<sup>2</sup>
  - (b) Sa bhūriti vyāharata. Sa bhūmimasrijata.3
  - (c) Prajāpatiryadagre vyāharat sa bhurityeva vyāharat. Sa imām asrijata.4
  - (d) Sa āsvapsu bhurbhuvah svariti vyāharat.5

i.e., bhūh, bhuvah, svah, the three words appeared simultaneously with the birth of the three worlds. Bhūh with the separation of the earth; bhuvah with the formation of the middle region and svah with the separation of the heavenly region. The Prajāpati thus manifested himself in his own form as the Universe created by him.

<sup>1</sup> आपो ह वा इदमग्रे सिललमेवास । ता अकामयन्त । कथं नु प्रजायेमिह इति । ता अश्राम्यन् , तास्तपोऽतप्यन्त । तासु तपस्तप्यमानासु हिरण्यमाण्डं सम्बभूव । अजातो ह तिह संवत्सरम् आस् तिदिदं हिरण्यमाण्डम् यावत् संवत्सरस्य वेला तावत् पर्यंप्लवत । तत संवत्सरे पृष्णः समभवत् । स प्रजापितः रूपमेव तत् । प्रजापितिहिरण्यमान्तात आत्मनो अकुष्त । तस्मादाहु हिरण्मयः प्रजापितिरिति, 11.1.6.1-2, SB

<sup>2</sup> प्रजापतिर्वा इदमेक आसीत् । तस्य वागेव स्वमासीत । वाग द्वितीया । स ऐक्षतेमामेव वाचं विसृजा । इयं वा इदं सर्व विभवत्न्येष्यित इति । स वाचं व्यसुजत । सेदं सर्वं विभवन्त्यैत । सोर्घ्वोदातनोत् । यथा अपां घारा सन्तत एवं । 20.14.2, TMB

<sup>3</sup> स भूरिति व्याहरत् । स भूमिमस्जत्, 2.2.4.2, TB

<sup>4</sup> प्रजापतियंदग्रे व्याहरत् स भूरित्येव व्याहरत् । स इमाम् असुजत्, 1.101, JB

<sup>5</sup> स आस्वप्सु भूभू व: स्वरिति ब्याहरत्, 3.380, JB

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The Tāmdya Brāhmaņa further states about prajāpati:

Prajāpatirvā idamekā āsit. Nāharāsīnna rātrirāsīt. So asminnandhe tamasi prāsarpat. 1

i.e., it was prajāpati alone; neither the day nor the night were in existence. He was moving ahead in the blinding darkness. He is considered as the thirty fourth god or the physical force: trayastrinsadvai devatāh. Prajāpatischatustrinsah, i.e., these are thirty three gods and Prajāpati is the thirty fourth. Again it is similarly stated: prajāpatischatustrinso devatānām, i.e., prajāpati is the thirty fourth devatā, or god. It is repeatedly stated in the brāhmaṇas that prajāpati had desired and this universe was created:

- (a) Prajāpatirvā aidamagra āsit. Eka eva so akāmayat.4
- (b) Prajāpatirha vā idamagra aeka evāsa. Sa aikshata.5

The movement of prajāpati in the blinding darkness is narrated in the Bible, as well,...'and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.' The water here is a synonym of the āpah of the brāhmaṇas.

# Prajāpati has been futrher described in the brāhmaņas:

(a) Ashtau vasavah. Ekādaśa rudrā dvādaśādityā ime aeva dyāvāpṛithivi trayastrinśyau trayastrinśadvai devāh prajāpatischatustrinśastadenam prajāpatim karotyetadvā astyetadhyamṛitam tad hyastyetadu tadyanmartyam sa esha prajāpati sarvam vai Prajāpatistadenam prajāpatim karoti.

<sup>1</sup> प्रजापतिर्वा इदमेक आसीत् । नाहरासीन्न रात्रिरासीत् । सोऽस्मिन्नन्चे तमिस प्रासर्पत्, 16.11, TMB

<sup>2</sup> त्रयस्त्रिं शद्धे देवताः प्रजापतिश्चतुस्त्रिशः, 1.8.7.1, TB

<sup>3</sup> प्रजापतिश्चतुस्त्रिंशो देवतानाम्, 17.11.3, TMB

<sup>4</sup> प्रजापतिर्वा ऽइदमग्रऽआसीत् । एक एव सोऽकामयतः 6.1.3.1,\$B

<sup>5</sup> प्रजापतिहंवा इदमग्रऽएकएवास । स ऐक्षत, 2.2.4.1, ŚB

<sup>6 1.2,</sup> Genesis

<sup>7</sup> अष्टी वसवः एकादश रुद्रा द्वादशादित्या इमे ऽएव द्यावापृथिवी त्रयास्त्रिश्यो त्रयस्त्रिं शद्धै देवाः प्रजा-पितश्चतुस्त्रिशस्तदेनं प्रजापित करोत्येतद्वाऽअद्भयेतद् ह्यमृतं तद् ह्यस्त्येतदु तद्यन्मर्त्यं स एव प्रजापित सर्वं वै प्रजापितस्तदेनं प्रजापित करोति, 4,5.7 2, SB

- (b) Katanıa indrah katamah prajāpatiriti. Stanayitnurevendro yajňah Prajāpatiriti katama stanayitnurityasaniriti katamo yajňa iti pasava iti. 1
  - (c) Prajāpatirvā aamritah.2
  - (d) Prajāpatirvai brihadukshah,3 i. c., Prajāpati is also Brihaduksha.

**ĀPAH** 

Āpah is a real element. It exists in two forms. From the original form of the āpah paramāņus, arise the molecular combinations of helium, hydrogen, oxygen and water etc. Its second form is ordinary liquid water. The original distinct form was noticed by the seers and described as: yathā hyāpastu vichchhinnā svarūpamupayānti vai,4 i. e., the āpah when broken or split up or disintegrated attain their own form. A comprehension of the āpah is explicit from:

- (a) Āpo vā idam sarvamāpnavana.5
- (b) Yadāpnot tasmādāpah. Yadvriņota tasmādvā.6

i. e., the  $\bar{a}pah$  pervaded this completely. The name  $\bar{a}pah$  represents this truth, as they had covered all.

Āpah had various forms, e. g., vidhā, divyā āpah, vastīvarī, and ekadhanah, Vidhā has been explained as the creator of all in the Satapatha Brāhmaṇa. Āpah had three forms as: trayya āpah. Another

<sup>1</sup> कतम इन्द्रः कतमः प्रजापतिरिति । स्तनियत्नुरेवेन्द्रो यज्ञः प्रजापतिरिति कतम स्तनियत्नुरित्यशनिरिति कतमो यज्ञ इति पशव इति, 11.6.3.9, SB

<sup>2</sup> प्रजापतिर्वा sअमृत:, 6.3.1.17, SB

<sup>3</sup> प्रजापतिर्वे बृहदुक्षः, 4.4.1.14, ŚB

<sup>4</sup> यथा ह्यापस्तु विच्छिन्ना स्वरूपमुपयान्ति यै, 14.28, Vāyu-Purāṇa

<sup>5</sup> आपो वा इदं सर्वमाप्नवन, p.49, KS

<sup>6</sup> यदाप्नोत तस्मादाप: । यद्वृणोत तस्माद्वा, 6.1.1.9, SB

<sup>7</sup> विघा, 14.7, Yajurveda; 8. 2. 2. 8, SB

<sup>8</sup> दिव्या आप:, 1.45, JB

<sup>9</sup> वस्तीवरी and एकधना:, AB; 3.4. 3. 18, SB

<sup>10</sup> त्रय आप:, 9.1.2.22, SB

reference, āpah chatushṭayyah,¹ in the Taittirtya Brāhmaṇa is explained as chatvāro avayavā yāsām tāh chatushṭayyah.² It means that the āpah had four components. A synonym of āpah or its meaning in other languages is not easy to form. These are accepted as feminine in the brāhmaṇas as: yoshāh vā āpah.³ They are described in the feminine gender and plural number always. The Śatapatha Brāhmaṇa mentions that the āpah were devoid of movement:

Yatra vai yajñasya śiro achhidyata. Tasya raso dratvāpah praviveša. Tenaivaitad rasena āpah syandante.4

i. e., a liquid entered the āpah and they had the movement. It means prior to this stage the āpah had no movement. The same fact is evident from Sānti-parva of the Mahābhārata:

Tasmāchchottishthate devāt sarvabhūtahitādrasah, āpo hi tena yujyante dravatvam prāpnuvnati cha.<sup>5</sup>

i. e., the liquid or rasa comes out of him, from the deva, from the elements. Mixed with that the āpah gain movement. Attaining the liquid from these, āpah became the chief element and all pervading. Their liquid from is also mentioned in the Taittirya Brāhmana:

Tad abbhramiva samahanyatah. Tad vastim abhinat. Sa samudro abhavat
......Tadvā idamāpah salilamāsīt.6

Cosmology begins with these āpah. These could be considered as nebula or a gaseous form causing the formation of electrons.

<sup>1</sup> आंप: चतुष्टय्य:, 3.8.2, TB

<sup>2</sup> चत्वारोऽवयवा यासां ताः चतुष्टय्यः ।

<sup>3</sup> योषा: वा आप: 1.1.1.18, SB

<sup>4</sup> यत्र वै यज्ञस्य शिरोऽछिद्यत । तस्य रसो द्रत्वापः प्रविवेश । तेनैवैतद् रसेन आपः स्यन्दन्ते, 3.9.2.1, SB

<sup>5</sup> तस्माच्चोत्तिष्ठत्ते देवात् सर्वभूतिहताद्रसः । आपो हि तेन युज्यन्ते द्रवत्वं प्राप्नुवन्ति च, 354.7

<sup>.6</sup> तद् अब्भ्रमिव समहन्यतः । तद् वस्तिम् अभिनत् । स समुद्रोऽभवत् । .....तद्वा इदमापः सिललमासीत्, 2.2.9.1, TB

#### FORMATION of EARTH

This earth was the first to be born of the elements. It was the first to be born of the different lokas or regions. The Satapatha Bṛāhmaṇa has the references:

- (a) Iyam vai prithivī bhūtasya prathamajā.1
- (b) Iyamu (bhūmih) vā eshām lokānām prathamā asrijyata.2

The earth was formed on the pronouncement of bhū by the Prajāpati. He had pronounced it first and the earth was formed as:

- (a) Sa bhūriti vyāharata. Sa bhumimasrijat.3
- (b) Prajāpatiryadagre vyāharat sa bhurityeva vyāharat. Sa imām asrijat.4

**AGNI** 

What is agni? The modern physicist equates agni with energy. It is one of the real elements, like prithivi and āpah. It is of two kinds; one of the real element state and the other of the ordinary state. Its Latin equivalent is ignis. The agni exists in nature in forty-nine different forms. It is stated in the Vishnu Purāna: evamekonapañchāśad vahnayah parikīrtitah. The causes of these various kinds of agni are the different arrangements of molecules of agni. It is named teja or brilliance and jyoti or light. It is born three-folds according to the following:

Divaspari prathamam jajne agnirasmad dvitīyam pari jātavedāh, tritīyamapsu nrimaņā ajasramindhāna enam jarate svādhīh.7

<sup>1</sup> इयं वै पृथिवी भूतस्य प्रथमजा, 14.1.2.10, SB

<sup>2</sup> इयमु (भूमिः) वा एवां लोकानां प्रथमा ऽस्ज्यत, 6.5.3.1, SB

<sup>3</sup> स भूरिति व्याहरत । स भूमिमसृजत्, 2.2.4.2, TB

<sup>4</sup> प्रजापतियंदग्ने व्याहरत् स भूरित्येव व्याहरत् । स इमाम असृजत्, 1-101, JB

<sup>5</sup> एवमेकोनपञ्चाशद् वह्नयः परिकीर्तिताः, 1.10.16

<sup>6</sup> Compare 10.88.1, RV and 7.28, Nirukta.

<sup>7</sup> दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः । तृतीयमप्सु नृमणा अजल्लमिन्कान एनं जरते स्वाधीः ॥ 10.45.1, RV

This is the Vaisapri richā of the Rigveda and is also available in the Yajurveda. Divah has been specially explained by Mādhyandina, disciple of Yājñavalkya, in the Satapatha Brāhmana:

Divaspari prathamam jajne aagnih iti. Prāņo vai divah. Prāṇādu vā esha prathamamajāyata. Asmad dvitīyam pari jātavedā iti. Yadenamado dvitīyam purushavidho ajanayat. Tritīyam apsviti. Yadenamadas tritīyam adbhyo ajanayat.

This is the third real element. Its first birth is from prāṇa or breath or vāyu. Its second birth was on the formation of the Golden Egg, i. e., the hiranya-garbha. This is jātaveda agni occupying the middle regions. Its third birth was in the āpah. The āpah are the cause of agni as: āpo vā agneryonih.<sup>3</sup> The three types of agni had occupied three regions, the earth, the antariksha or the middle region and divi i. e., the heavenly region:

Sa etāh tisrah tanūreshu lokerhu vinyadhatta. Yadasya pavamānam rūpamāsīt tadasyām prithivyām nyadhatta. Atha yat pāvakam tadantarikshe. Atha yat suchi, tad divi. Tadvā rishayah pratibubudhire.4

These three forms of agni are called pavamāna, pāvaka and suchi. Apparently these are the adjectives, but these, on the other hand are the proper names of agni. These three names explain the creation. The three combined, these are known as trivrid agni, which has been best explained in the Purāṇas. These three forms of agni had a similar expression in the Rigveda:

(a) Agnih rishih pavamānah pānchajanyah.7

<sup>1 12.18,</sup> see 1.3.14, TS

<sup>2</sup> दिवस्परि प्रथमं जज्ञ ऽअग्निः इति । प्राणो वै दिवः । प्राणादु वा एष प्रथममजायत । अस्मद् द्वितीयं परि जातवेदा इति । यदेनमदो द्वितीयं पुरुषविघो ऽजनयत् । तृतीयम् अप्स्विति । यदेनमदस् तृतीयम् अद्भ्यो ऽजनयत्, 6.7.4.3, ŚB

<sup>3</sup> आपो वा अग्नेयोंनि:, 3.2.3, MS

<sup>4</sup> स एताः तिस्रः तनूरेषु विन्यधत्त । यदस्य पवमानं रूपमासीत् तदस्यां पृथिव्यां न्यधत्त । अथ यत् पावकं तदन्तरिक्षे । अथ यत् शुचि तद् दिवि । तद्वा ऋषयः प्रतिबुब्धिरे, 2.2.1.14, SB

<sup>5</sup> See also Chapter 29, Vāyu-Purāņa

<sup>6 53.5.</sup> Vāyu-Purāņa; 24.6, Brahmāṇḍa-Purāṇa, pūrva-bhāga; 128, 5-9, Matsya-Purāṇa.

<sup>7</sup> अग्नि: ऋषि: पवमान: पाक्चजन्य:, 9.66.20, RV

## THEIR SUBJECT MATTER

- (b) Agne pāvaka rochishā.1
- (c) Agnih śuchi-vrata-tamah.2

The *suchi* form of *agni* pervading the heavenly regions has been further detailed in the brāhmaṇas:

- (a) Yat (agneh) śuchi (rūpam)3 taddivi (nyadhatta).4
- (b) Vīryam vai śuchi. Yadvā asya (agneh) etadujjvalati etadasya vīryam vai śuchi.<sup>5</sup>
- (c) Asau vā ādityo agnih śuchih.6

These three types of agni are also known as bhūpati, bhuvanapati, and bhutānām-pati. It has five names according to the Maitrāyaṇīsamhitā: tapah, śochih, archih, harah, and tejah. Yāska in his Nirukta
states that jyoti is also known as hara: jyotih harah uchyate. Archi means
a flame. Archih agni has been explained in the Jaiminīya Brāhmaṇa as:

Atha ha vā agnirvaiśvānara itthamevāsa yatheme angārāh. So akāmayata śnushṭayo me jāyeranna archaya iti..... Ete ha vā asya śnushṭayo yadarchayah.8

It is interesting to note that agni had no brilliance in its initial stages. The *Prajāpati* through sāma-vibrations or waves had put brilliance into it. It is stated:

(a) Agnirvai jāto na vyarochata. So akāmayata. Tejasvī syāmiti. So agnaye tejasvine ajam krishņagrīvam ālabhata. Tato vai sa tejasvī abhavat.

<sup>1</sup> अग्ने पावक रोचिषा, 5.26.1, RV

<sup>2</sup> अग्नि: शुचित्रततम:, 8.44.21, RV

<sup>3</sup> अग्ने शुचं शमयति, 3.3.6, MS

<sup>4</sup> यत् (अग्ने:) शुचि (रूपम्) तिद्द्वि (न्यघत्त), 2.2.1.14, SB

<sup>5</sup> वीयं वे शुचि । यद्वा अस्य (अग्ने:) एतदुज्ज्वलति एतदस्य वीयं वे शुचि, 1.2.1.8, SB

<sup>6</sup> असी वा आदित्यो अग्नि: शुचि:, 1.1.6.2, TB

<sup>7</sup> ज्योति: हर: उच्यते, 4.19

<sup>8</sup> अथ ह वा अन्तिवेंश्वानर इत्थमेवास यथेमे ऽङ्गाराः। सोऽकामयत् श्नुष्टयो मे जायेरन्न् अचंय इति ।... एते ह वा अस्य श्नुष्टयो यदचंयः, 3.165

<sup>9</sup> अग्निर्वे जातो न व्यरोचत । सोऽकामयत । तेजस्वी स्यामिति । मोऽग्नये तेजस्विने ऽजं कृष्णग्रीवम् आस्त्रत । ततो वै स तेजस्वी अभवत्, 13.8 KS; 2.5.11, MS

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- . (b) No ha vā idamagre agnau varcha āsa. Yadidamasminvarchah so akāmayata. Idam mayi varchah syāditi.....Tato asminnetad varcha āsa.<sup>1</sup>
- (c) Agnih srishto nodadīpyat. Tam prajāpatiretena sāmnopādhamat. Sa udadīpyata.<sup>2</sup>

i.e., when agni was born it had no brilliance. It desired to have brilliance. He touched Aja and had brilliance. Varcha means brilliance. Krishna Grīva Aja, mentioned in the Kāṭhaka-samhitā and the Maitrāyant-samhitā, which caused brilliance is not possible to explain at this stage.

It is mentioned in the Satapatha Brāhmana that the white form is due to agni: yat śuklam tadāgneyam yat krishnam tat saumyam. Similarly, it is stated in the Vāyu-purāna: śuklachchhāyo agnirāpaścha krishnachchhāyā cha medinī. Here, agni and āpah are of white reflection.

The ten properties of agni according to Śānti-parva of the Mahābhārata are durdharshatā, jyoti, tāpa, pāka, prakāśa, śaucha, rāga, laghu, taikshṇya and ūrdhva-gamana:

Agnerdurdharshatā jyotistāpah pākah prakāśanam, Saucham rāgo laghustaikshyaṇam satatam chordhvagāmitā.5

## HIRANAYAGARBHA—MAHAD ANDA

The apah were in their prime from. Brahma caused their desire to expand. Their efforts caused the creation of a golden egg. This egg continued to float for full one year. (This duration is of the daiva year and cannot be compared to the ordinary year). From it was born the Purusha=Prajapati=Brahma. This anda had three forms of movements: paryaplavana, prasarpana and sameshana. The first movement

<sup>1</sup> नो ह वा इदमग्ने उग्नौ वर्च आस । यदिदमस्मिन्वर्चः सोऽकामयत । इदं मिय वर्चः स्यादिति ।..... ततो ऽस्मिन्नेतद् वर्च आस, 4.5.4.3, ŚB

<sup>2</sup> अन्ति: सुब्दो नोददीप्यत । ते प्रजापतिरेतेन साम्नोपाधमत् स उददीप्यत, 13.3.22, TMB

<sup>3</sup> यत् शुक्लं तदाग्नेयं यत् कृष्णं तत् सौम्यम्, 1.6.3.31, SB

<sup>4</sup> शुक्लच्छायो ऽनितरापश्च कृष्णच्छाया च मेदिनी, 50.110,

<sup>5</sup> अग्नेदुं घंषंता ज्योतिस्तापः पाकः प्रकाशनम् । शीचं रागो लघुस्तंक्ष्ण्यं सततं चोर्घ्वंगामिता ।।

was the result of the āpāh. The other two movements are inherited by the plants and prithivi etc. which are the offsprings of the golden-anda. The emergence of hiranya-garbha is scientifically narrated in the Jaiminiya Brāhmaṇa: atha ha tatah purāhorātre samślishṭe evāsaturavyākrite. This anḍa on account of agni had a radiant form. Brahma gave it its expanded form. This anḍa was the effect of the elements. Its upper portion was light and its lower portion was heavy and it helped in the formation of earth. It was not round but was more in length. The measurements of Prajāpati are mentioned in the Tāmdya Brāhmaṇa: yāvān vai prajāpatih ūrdhvah tāvān tiryaṇ, i. e., the height of Prajāpati equals his sides. The internal form of this anḍa is described in the Satapatha Brāhmaṇa as:

Sā vai śāṇī bhavati. Mṛidvayasaditi nveva śāṇī. Yatra vai prajāpatirajāyata garbho bhūtvā etasmād yajňāt tasya yannedishṭhamulbamāsīt te³ śāṇāh. Tasmātte pūtayo vānti. Yadvasya jarayvāsīt taddīkshitavasanam. Antaram vā ulbam jarāyuṇo bhavati.4

### PRITHIVI — NINE stages of FORMATION

The formation of earth had to undergo another nine stages to take its present manifest form. It still had the predominance of āpah. It had not attained its hardened form, as yet. It was swayed by strong winds. The twin sons of Prajāpati, the devas and the asuras, both had a desire to take hold of it. As soon as it neared the devas, they encircled it with pebbles resulting in its hardened form. The North Pole is considered to be the direction of the devas and the earth at present is stable towards that very direction. The South Pole is considered

<sup>1</sup> अथ ह ततः पुराहोरात्रे संक्लिब्टे एवासतुर व्याकृते, 3.361

<sup>2</sup> यावान् वे प्रजापति: ऊर्घ्वः तावान् तियंङ् , 18.6.2, TMB

<sup>3</sup> Campare (a) हिरण्मयस्तु यो मेक्स्तस्योह्वं तन्महात्मन:, 4.80, Vāyu-Purāṇa

<sup>(</sup>b) ब्रह्मा येनावृता जात: सुवर्णेन । तन्मेरूरूपतां यातं सुवर्णे सहजं हि तत्, 5.4, Rasa-ratna samuchchaya.

<sup>4</sup> सा वै शाणी भवति । मृद्वचसदिति न्वेव शाणी । यत्र वै प्रजापितरजायत गर्भो भूत्वा एतस्माद् यज्ञात् तस्य यन्नेदिष्ठमुल्बमासीत् ते शाणाः । तस्मात्ते पूतयो वान्ति । यद्वस्य जराय्वासीत् तद्दीक्षितवसनम् । अन्तरं वा उल्बं जरायुणो भवति, 3.2.1.11, SB

to be the direction of the asuras, and this direction has more of water instead of the earth. This formation has been mentioned in details in the Satapatha Brāhmaṇa:

Atha śarkarāh sambharati. Devāścha vā asurāśchobhaye prājāpatyāh paspridhire. Sā heyam prithivī alelāyad yathā pushkaraparņamevam. Tām ha sma vātah samvahati. Sopaiva devān jagāma. Upāsurān......Tad yathā śamkubih charma vihanyāt. Evamimām pratishṭhām śarkarābhih paryabrimhanta.

The nine formative stages of the earth are also mentioned in the Satapatha Brāhmaņa as:

Sa śrāntastepānah fenamasrijata......Sa śrāntastepāno mridam śushkāpamūsha sikatam śarkarām aśmānam ayo hiranyam-oshadhi-vanaspati-asrijata. Tenemām prithivīm prāchchhādayata. Tā vā etā nava srishtayah.<sup>3</sup>

i. e., Prajāpati, practising penance caused the formation of fena, mṛit, śushkāpa, ūsha, sikatā, śarkarā, aśmā, ayah, and oshadhi-vanaspati. He covered the earth with them. These are the nine different stages in the formation of this earth.

In its various stages of formation, the earth has been given different names according to its properties. Bhūmi or the earth is its original name when Prajāpati or Purusha created it with the pronouncement of Bhūh. This bhūh word had another name, the Upodaka or watery, the moist or wet world. It is better stated as the world in the vicinity of water. This name is repeated in the Jaiminya Brāhmaṇa, III, 347. It implies that water, a special privilege of this planet, may not be the privilege of other palnets. Prithivi is the culmination form of the earth and has more than twenty names.

<sup>1</sup> तां दिशो ऽनु वात: समवहत्, 1.1.3, TB

<sup>2</sup> अथ शर्कराः सम्भरति देवाश्च वा असुराश्चोभये प्राजापत्याः पस्पृधिरे । सा हेयं पृथिवी अलेलायद् यथा पुष्करपर्णमेवम् । तां ह स्म वातः संवहति । सोपैव देवान् जगाम । उपासुरानः ....तद् यथा शंकुभिः चर्म विहन्यात् । एविममां प्रतिष्ठां शर्कराभिः पर्यवं हन्त, SB

<sup>3</sup> स श्रान्तस्तेपानः फेनमसृजत ।...स श्रान्तस्तेपानो मृदं शुष्कापमूष सिकतं शर्कराम् अश्मानम् अयो हिरण्यम् - ओषधि - वनस्पति असृजत । तेनेमां पृथिवीं प्राच्छादयत्, 13. ता वा एता नव सृष्टयः, 14, \$B 6.1.1

#### 1. FENA or FOAM

Foam was the first stage in the formation of the earth. The comingling of āpah and agni produced foam or fena. The hot āpah had produced them. It is stated in the Satapatha Brāhmaṇa: tā atapyanta. Tāh fenamaṣrijanta¹ and tasmād apām taptānām feno jāyate.² In this stage the bhūmi was neither dry nor wet as: na vā esha śushko nārdro vyushṭāsīt.³ This foam is mentioned in a hymn of the Rigveda: apām fenena-namuche śirah,⁴ i.e., with the foam of the āpah the head of Namuchi was severed.

This foam is also called as apām arkah. It is described in detail in the Satapatha-Brāhmaṇa: āpo vā arkah. Tad yad apām śara āsīt tat samahanyat sā pṛithivī abhavat, i. e., the āpah were membrum virile and their curd-formed-foam was solid; this became the earth. The solid stage of foam is narrated in Sānti-parva of Mahābhārata:

Äkäśādabhavad vāri salilādagnimārutau, agnimārutasamyogāttatah sambhavanmahi.6

i. e, vāri or water was born of ākāśa or the sky, agni and māruta were born of vāri or water. The prithivi was born of agni and maruta, i.e., rays of energy. Agni helped by energy causes water in the sky. Conjoined with agni and maruta, the water becomes solid. The oily quality of that water takes the form of earth.

Agnih pavanasamuktah khāt samutkshipate jalam, So agnimārutasamyogād ghanatvamupapadyate. Tasyākāšānnipatatah snehastishthati ya aparah, sa samghāttattvamāpanno bhūmitvamanugachchhati.?

<sup>1</sup> ताऽतप्यन्त । ताः फेनमसृजन्त, 6.1.3.2, SB

<sup>2</sup> तस्माद् अपां तप्तानां फेनो जायते, SB

<sup>3</sup> न वा एष शुष्को नाद्रों व्युष्टासीत्, 1.7.1.6.7, TB; 10.7.3.1-3, SB

<sup>4</sup> अपां फेनेन, नमुचे: शिर:, 8.14.3, RV

<sup>5</sup> आपो वा अर्क: । तद् यद् अपां शर आसीत् तत् समहन्यत् सा पृथिवी अभवत, 10.6.5.2, SB

<sup>6</sup> आकाशादभवद् वारि सलिलादिग्निमाक्तौ । अग्निमाक्तसंयोगात्ततः सम्भवन्मही, 180.16

<sup>7</sup> अग्निः पवनसंयुक्तः खात् समुत्किपते जलम् । सोऽग्निमास्त संयोगाद् घनत्वमुपपद्यते, 181.15 तस्याकाशान्निपततः स्नेहास्तिष्ठति यो ऽपरः । स संघात्तत्वमापन्नो भूमित्वमनुगच्छति, 181.16

This foam was the first stage in the formation of the earth; the other related phase was that af the āpah. It is mentioned in the Satapatha-Brāhmaṇa: yadev tat feno dvitīyam rūpam asrijyat.

2. MRIT or CLAY

With the settling of foam, the new form of the earth was of clay. It is mentioned: sa (fenah) yadopahanyate mrideva bhavati, i. e., the hardened foam becomes clay. The Satapatha Brāhmaṇa states that the two main forms of this earth are that of āpah and foam: atho dvyam hyeva etad rūpam mrichcha āpaścha. A portion of the upper crest of the anḍa or the nebula had become clay as described in the same brāhmaṇa: atha yattat kapālamāsīd eshā sā mrit. This clay form is the earth: yanmrid iyam tat (prithivī).

The planet earth when it separated from the nebula or the anda was only āpah or a special type of liquid. The particles for the formation of the earth were merged in the āpah. In course of time foam started forming in that liquid. This foam subsequently caused the formation of clay. It means that clay is not basic content of this earth. It forms part of a later stage.

The earth in clay form was very small. Its expansion had not taken place. The fact is clearly mentioned in the vedic literature:

- (a) Atha vai tarhi alpā prithivyāsīd, ajātā oshadhayah.6
- (b) Yāvad vai varāhasya chashālam tāvatīyamagra āsīt.7
- (c) Etāvatī vā iyam prithivyāsīd yāvatī uttaravedih.8

<sup>1</sup> यदेव तत् फेनो द्वितीयं रूपम् असृज्यत, 6.5.1.3, SB

<sup>2</sup> स (फेन:) यदोपहन्यते मृदेव भवति, 6.1.3.3, SB,

<sup>3</sup> अयो द्वयं ह्ये व एतद् रूपं मृच्च आपश्च, 6.4.1.3, ŚB

<sup>4</sup> अथ यत्तत् कपालमासीद् एषा सा मृत्, 6.3.1.28, SB

<sup>5</sup> यन्मृद् इयं तत् (पृथिवी), 14.1.2.9, SB

<sup>6</sup> अय वै तर्हि अल्पा पृथिन्यासीद् अजाता ओषघय:, 2.1.2, TS

<sup>7</sup> यावद् वे वराहस्य चषालं तावतीयमग्र आसीत्, 1.6.3, MS

<sup>8</sup> एतावती वा इयं पृथिव्यासीद् यावती उत्तरवेदिः, 25.6, KS

(d) Iyatī ha vā iyamagre prithivyāsa prādešamātrī, tāmemūsha iti varāha ujjaghāna.<sup>1</sup>

i. e., that earth was small and had no plants on it; in size it was like the snout of a boar; or like the northern altar made for a sacrifice; the expansion of the earth to its present shape had not taken place.

3. SUSHKĀPA

The third stage is termed as śushkāpa, which means that the āpah had dried. It means that the sun had taken its shape and the wet āpah had started drying up.

### 4. USHA or SALINE EARTH

Another stage in the formation of the earth was when its soil was impregnated with saline particles. This was sterile soil. This had been formed out of the portion of the heavenly regions left over on the earth. In the brāhmaṇas ūsha also means a cattle. It is stated in the Satapatha Brāhmaṇa: paśava ūshāh.<sup>2</sup> The same brāhmaṇa has another evidence:

Asau ha vai dyaurasyai prithivyä etän pasun pradadau. Tasman pasavyamusharamahuh.....ta amuta agata asyam prithivyam pratishthitah. Tamanayordyäväprithivyo rasam manyante.

i. e., the heavenly regions gave for this *prithivi* these highly charged particles (and not cattle). The highly charged energy particles are useful in saline earth. These energy particles are emitted from the heavenly regions. It has to be stated that the cattle or animals on this earth never like saline earth, instead they only prefer green fields. These energy particles emitted from the heavenly and middle regions are specially discernible during the night. It is clearly explained:

(a) (Prajāpatih) teshu (paśushu) etam (agnim) apaśyat, tasmādvaivaite

<sup>1</sup> इयती ह वा इयमग्रे पृथिव्यास प्रादेशमात्री, तामेमूष इति वराह उज्जघान, 14.1.2.11, SB

<sup>2</sup> पशव कषा: 7.1.1.6, SB

<sup>3</sup> असौ ह वे द्यौरस्यै पृथिव्या एतान् पश्चन प्रददौ । तस्मान् पशव्यमूषरमाहु ।...त ऽमुत आगता अस्यां पृथिव्यां प्रतिष्ठिताः । तमनयोद्यावापृथिव्यो रसं मन्यन्ते ।

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paśavah; i. e., the Prajāpati had seen energy in these highly charged particles and so these are termed as paśu.

- (b) Agneyo vāva sarvah pašuh.2
- (c) Agneyāh paśavah.3
- (d) Prithivyā upasthād agnim paśavyam.4
- (e) Pasurvā agnih. Agni-mukhān Prajāpatih paśūnasrijat.5
- (f) Sarve paśavo yadagnih. Tasmādagnau paśavo ramante.6
- (g) Vāyu-praņetrā vai paśavah.7
- (h) Antariksha-devatyāh khalu vai paśavah.8
- (i) Tasmādantarikshāyatanā vai paśavah.9
- (j) Paśavo vai marutah.10
- (k) Paśavo vai vayānsi.11
- (1) Daivyā vā etā viśo yat paśavah.12

The pasu in all these references from the vedic literature have been clearly differentiated from the cattle. These have on the other hand been described as possessed of agni or energy. Prajāpati had given birth to all of them from the mouth. As these are energy particles, these are discernible. These are formed of energy from the sun and the elements. These have a direct relation with the winds of the middle

<sup>1 (</sup>प्रजापितः) तेषु (पशुषु) एतम् (अग्निम्) अपश्यत्, तस्याद्व वैते पशवः, 6.2.1.4, SB

<sup>2</sup> आग्नेयो वाव सर्व: पशु: 2.6, AB

<sup>3</sup> आग्नेया: पशव:, 1.1.4.3, TB

<sup>4</sup> पृथिक्या उपस्थाद् अग्निं पश्चम्, 6.4.1.2, ŚB

<sup>5</sup> पशुर्वा अग्नि: । अग्निमुखान् प्रजापितः पशूनसृजत् 31.19, KKS

<sup>6</sup> सर्वे पशवो यदग्नि: । तस्मादग्नी पशवो रमन्ते, 6.1.4.12, SB

<sup>7</sup> वायुप्रणेत्रा वे पशव: 4.4.1.15, SB

<sup>8</sup> अन्तरिक्षदेवत्याः खलु वै पशवः, 3.2.1.3, TB

<sup>9</sup> तस्मादन्तरिक्षायतना वै पशव:, 8.3.2.9 SB

<sup>10</sup> पशवो वै मरुत: 3.19, AB

<sup>11</sup> पशवो व वयांसि, 9.3.3.7, SB

<sup>12</sup> दैव्या वा एता विशो यत् पशवः, 3.7.3.9, SB

regions which forward it to the earth. These are equated with marut. The heavenly regions abound in highly charged energy particles.

The rudras or the disintegrating and reintegrating energy particles causing violent tempests and producing howling and roaring sounds in the regions have direct relation with energy or lightning. These pasus imbibe the energy from the rūdras. For this reason Rudra is widely known as Pasupati; its real significance has been lost and the popular meaning as Siva, the Pasupati is more common these days. The conveyor of Rudra is Akhu¹ or a mouse who is none else but another highly charged energy particle.

The earth having saline particles did not have only paramāņus from the elements but also had highly charged energy particles from the heavenly and middle regions. In the Suśruta Samhitā salt is termed as āgneya or having energy.<sup>2</sup> It appears that the salty water of the sea also had relation to the energy particles. The scientific term for ūsha is Sodium Nitrate or PotassiumNitrate. It has to be expressed that the earth has plenty of energy emitted to it through these energy particles during its formative stage.

5. SIKATĀ

The next stage in the formation of earth is called Sikatā or granular form. It is described as:

- (a) Sa (mrit) atapyat sā sikatā asrijyata.3
- (b) Esha vā agnirvaiśvānaro yadasā ādityah. Sa yad iha āsīt tasyaitad bhasma yat sikatā.4
- (c) Agnervā etadvaiśvānarasya bhasma yat sikatāh.5

1 आबुस्ते (रुद्रस्य) पशु:, 2.6.2.10, ŚB

2 कटु-अम्ल-लवणा आग्नेय:, 42.7, Sūtra sthāna; सिल्लाग्निभूयिष्ठत्वाल्लवण:, 26 40, Charaka samhitā, Sūtra sthāna

3 स (मृत्) अतप्यत् सा सिकता असृज्यत, 6.1.3.4, SB

4 एषा वा अग्निवें स्वानरो यदसा आदित्यः । स यद् इह आसीत् तस्यतद् भस्म यत् सिकता, 1.6.3, MS

5 अग्नेर्वा एतद्व श्वान रस्य भूस्म येत् सिकत्ाः, 31.9, KKS

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- (d) Bhrājanta iva hi sikatā. Agnervā etad vaišvānarasya bhasma yat sikatā.
- (e) Agneretad vaiśvānarasya reto yat sikatā.2

The Śatapatha Brāhmaṇa calls sikatā as : sikatā vā apām purīsham,³ i. e., sikatā is the rubble or crumbling or loose earth. It is mentioned as of two types, white and black, as : dve hi sikate śuklā cha krishnā cha.⁴ These white particles have more of energy and the blacks have the āpah.

It is called silica, having silicon and oxygen, i. e., Sio<sub>2</sub>. Silicon is available only with oxygen (or Vaiśvānara agni?). It is recorded in the Encylopedia Brittanica, It (silica) has also been found as a constituent of various parts of planets and has been recognised in stars.

Sikatā is formed of the current of Vaiśvānara agni or the energy of the rays of the sun or sunlight. A granular heap is formed by the solar energy. These had, therefore, shining particles. The solar rays caused intense heat on the saline earth and the next formation of the earth was granular. It is also mentioned that the sun at that stage was very close to this earth.

6. SARKARĀ

The next stage was of gravel or small stones called śarkarā. It has been described as:

- (a) Sikatābhyah śarkarām.6
- (b) Indro vai vritrāya vajram prāharata. Tasya yā viprushā āsamstāh sarkarā abhavan.<sup>7</sup>

<sup>1</sup> भ्राजन्त इव हि सिकता। अग्नेवी एतद् व श्वानरस्य भस्म यत् सिकता, 3.5.1. 36, SB

<sup>2</sup> अग्नेरेतद् व भवानरस्य रेतो यत् सिकता, 7.1.1.10,41, ŚB

<sup>3</sup> सिकता वा अपां पुरीषम्, 7.5.2.59, SB

<sup>4</sup> दे हि सिकते, शुक्ला च कृष्णा च, 7.3.1.43, SB

<sup>5</sup> p. 655, Vol. XX

<sup>6</sup> सिकताम्यः शकराम्, 6.1.3.5, SB

<sup>7</sup> इन्द्रो व वृत्राय वक्त प्राहरत् । तस्य या विश्वषा आसंस्ताः शकरा अभवन्, 1.6.3, MS

- (c) Indro vritrāya vajram prāharata. Sa tredhā vyabhavat, sphyastritīyamrathastritīyam yūpastritīyam; ye antah śarā aśīryanta tāh śarkarā abhavan.<sup>1</sup>
- (d) Tejo vā agnā adadhuryachchharkarā.2

The earth was as yet marshy; it had not assumed a hardened core. With the formation of gravel in its interior regions, it assumed a hard inner crust, as well. This gravel or small stones were formed from the sikatā or the crumbling or loose earth. This fact has been expressed in literature as:

- (a) Šithirā vā iyamagra āsīt. Tām prajāpatih śarkarābhiradrimhat.3
- (b) Ārdreva hīyamāsīt. Tām devāh śārkarābhiradrimhat.4
- (c) Ārdreva hīyamāsīt. Tām devāh śarkarābhiradrimhan.5
- (d) Evamimām pratishthām śarkarābhih paryabrimhanta.6

Isn't it the same process as for the construction of buildings wherein the foundations are strengthened by the use of pebbles and brick walls raised over them.

7. AŚMĀ

Stone formation was the resultant formation of gravel. The gravel had ultimately turned into stones, and the mountains were also formed. The references to these details are:

- (a) Śarkarāyā aśmānam (asrijata). Tasmāt śarkarāśmaiva antato bhavati.?
- (b) Tasya (vritrasya) etat śarīram yad girayo yadaśmānah.8

<sup>1</sup> इन्द्रो वृत्राय वज्जं प्राहरस् । स त्रेधा व्यभवत्, स्पयस्तृतीयं रथस्तृतीयं यूपस्तृतीयम्, ये उन्तः शरा अशीर्यन्त ताः शर्करा अभवन्, 5.2.6, TS

<sup>2</sup> तेजो वा: अग्ना अदघुर्यच्छर्करा, 8.2, KS

<sup>3</sup> शिथिरा वा इयमग्र आसीत्। तां प्रजापितः शर्कराभिरदृंहत्, 1.6.3, MS

<sup>4</sup> आद्रेंव हीयमासीत्। तां देवाः शर्कराभिरदृंहत्, 2.1, KS

<sup>5</sup> आर्द्रेव हीयमासीत् । तां देवाः शर्कराभिरदृ हन्, 6.6, KKS

<sup>6</sup> एविममां प्रतिष्ठां शर्कराभिः पर्यवृंहन्त, SB

<sup>7</sup> शकराया अश्मानम् (असूजत) । तस्मात् शकराश्मेव अन्ततो भवति, 6.1.3.3, SB

<sup>8</sup> तस्य (वृत्रस्य) एतच्छरीरं यद्, गिरयो यदश्मानः, 3.4.3.13, SB

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## 8. AYAH and HIRANYAMA

Appearance of iron had followed the formation of stones. According to Maitrāyaṇi-samhitā, ayah and loha are considered to be two separate metals. Ayah is the first metal and gold or suvarṇa the latest metal. It is mentioned in the Mahābhārata: asmano lohamutthitam.

# o, VEGETATION on EARTH

In the absence of plants and trees, the earth as yet was bald. There was no growth on it, it was devoid of vegetation like the hardened back of a tortoise. This shape of the earth is described as:

- (a) Kālvālī kņitā heyam tarhi prithivyāsa.2
- (b) Atha vai tarhi alpā prithivyāsīda ajātā oshadhayah.3
- (c) Rikshā ha vā iyamagra āsīt. Tasyām devā rohiņyām vīrudho arohayan.⁴
- (d) Atha vā iyam tarhi rikshāsīd alomikā. Te abruvan tasmai kāmāyālabhāmahaī yathāsyāmoshadhayaścha vanaspatayaścha jāyantā iti.5
- (e) Iyam vā alomikevāgra āsīt.6
- (f) Oshadhi-vanaspatayo vai lomāni.7
- (g) Ta ime lokā abhavan rikshā anupajīvanīyāh. Kathamime lokā loma grihņīyuh.8

In the growth of trees, plants, creepers and other vegetation, soma had a major share. Soma is considered to be the master of the vegetation as: soma oshadhīnāmadhipatih. The part played by soma

<sup>1</sup> अश्मनो लोहमुत्यितम्, Udyoga-parva

<sup>2</sup> काल्वाली कृता हेयं तींह पृथिन्यास, 2.2.4.3, SB; 1.2.4, Kāṇva Satapatha Brāhmaṇa

<sup>3</sup> अथ वै तर्हि अल्पा पृथिव्यासीद् अजाता ओषधय:

<sup>4</sup> ऋक्षा ह वा इयमग्र आसीत् । तस्यां देवा रोहिण्यां वीरुघोऽरोहयन्, 1.6.9.2, MS

<sup>5</sup> अथ वा इयं तर्हि ऋक्षासीद् अलोमिका। ते ऽब्रुवन् तस्मै कामायालभामहै। यथास्यामोषधयश्च वनस्पतयश्च जायन्ता इति, 2.5.2, MS; See 7.4.31, TS and 20.14.5, TMB

<sup>6</sup> इयं वा अलोमिकेवाग्र आसीत्, 24.22, AB

<sup>7</sup> ओषधिवनस्पतयो वै लोमानि, 2.54, JB

<sup>8</sup> त इमे लोका अभवन् ऋक्षा अनुपजीवनीयाः । प्रथमिमे लोका लोम गृह्ण्येयुः, 2.244, JB

<sup>9</sup> सोम ओषघीनामधिपति: Atharvaveda

in the growth of vegetation is narrated in the Jaimintya Brāhmaņa:

Somam väi räjänam yat suparņa āharat samabhinat tasya vā viprusho apatamstā evemā oshadhayo abhavan. Sarvā u ha vai saumyā oshadhayah.1

The seeds had been born, soma and prithivi had united. The roots of vegetation predominate with soma contents where as the upper portion has more of energy and dries up soon. This idea expressed in the Satapatha-Brāhmaṇa is also mentioned in the Maitrāyaṇi-samhitā as:

Prāchinam vai somīroshadhayah. Pratīchīnam raudrīh. Na hi prāchīnam sushyanti. Sushyanti pratīchīnam.<sup>2</sup>

### ELECTRONS in PRITHIVI

This earth is often mentioned in the brāhmaṇas as possessed of electrons. The other planets are not supposed to be so possessed of electrons. It has been stated:

- (a) Agneyi prithivi.8
- (b) Āgneyo ayam lokah.4

The upper crust of the earth does not have these energy particles. Its innermost centre is full of such particles. The three strings of the formation are the energy, the *prithivi* and the vegetation. Agni is a real element and in the womb of this earth, it is in predominance as mentioned in various works:

- (a) Agnigarbhā prithivī.5
- (b) Mātā putram yathopasthe sāgnim bibhartu garbha ā iti.6
- (c) Yathā mātā putramupasthe bibhriyādevamagnim garbhe bibhartviti.7

<sup>1</sup> सोमं वै राजानं यत् सुपर्णं आहरत् समिभनत् तस्य वा विश्रुषो अपतंस्ता एवेमा ओषधयोऽभवन् । सर्वा उ ह वै सौम्या ओषधयः, 1.355

<sup>2</sup> प्राचीनं वै सौमीरोषधय:।प्रतीचीनं रौद्री:। न हि प्राचीनं शुष्यन्ति । शुष्यन्ति प्रतीचीनम्, 3.1.5, MS

<sup>3</sup> आग्नेयी पृथिवी, 15.4.8, TMB

<sup>4</sup> आग्नेयोऽयं लोक:, 1.37.2, Jaiminīya-Upanishad Brāhmaṇa

<sup>5</sup> अग्निगर्भा पृथिवी, 14.9.4.21, SB

<sup>6</sup> माता पुत्र यथोपस्ये सारिनं विभर्तु गर्भ आ इति, 11.57, Yajurveda, see 2.7.11, MS

<sup>7</sup> यथा मातापुत्रमुपस्थे बिम्यादेवम्मिन गर्मे विभात्विति, 6.5.1.11, \$B

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- (d) Tri-vrid hi iyam (prithivi).1
- (e) Agninā pṛithivyā oshadhibhih tenāyam (pṛithivī) lokah tṛivrit,2

A similar idea has been expressed by Gamow:

"It is not however, difficult to see that there must have been a time when no such solid crust existed at all, and when our Earth was a glowing globe of melted rocks. In fact, the study of the Earth's interior indicates that most of its body is still in a molten state, and that the 'solid ground' of which we speak so casually is actually only a comparatively thin sheet floating on the surface of the molten magma. The simplest way to arrive at this conclusion is to remember that the temperature measured at different depths under the surface of the Earth increases at the rate of about 30° C per kilometer of depth (or 16° per thousand feet) so that, for example, in the world's deepest mine (a gold mine in Robinson Deep, South Africa) the walls are so hot that an air conditioning plant had to be installed to prevent the miners from being roasted alive.

"At such a rate of increase, the temperature of the Earth must reach the melting point of rocks (between 1200° C and 1800° C) at a depth of only 50 km beneath the surface, that is, at less than 1 per cent of the total distance from the centre. All the material farther below, forming more than 97 per cent of the Earth's body, must be in a completely molten state."

"The temperature of the rocks steadily increases as we dig deeper and deeper beneath the surface."4

"During the last two billion years the temperature of most of the Earth remained practically unchanged and that the cooling effect has been confined to the outer parts of its body." 5

The meaning of oshadhi itself is very interesting as: osham dhaya iti, i. e., to possess the energy. The vegetation continues to possess

<sup>1</sup> त्रिवृद् हि इयम् (पृथिवी), 6.5.5.2, ŚB

<sup>2</sup> अग्निना पृथिव्या ओषधिभिः तेनायं (पृथिवी) लोकः त्रिवृत्, 10.1.1, TMB

<sup>3</sup> pp.27-28, Biography of the Earth, George Gamow.

<sup>4</sup> p.71, ibid

<sup>5</sup> p.99, ibid

<sup>6</sup> ओषं घय इति, 2,2,4,5, SB

the energised particles from the earth, which means that most of these particles get consumed:

- (a) Agnirdārugato yadvad bhinne dārau na drišyate, tathaivātmā śarīrastha rite yogānna drišyate.1
- (b) Garbho tasyoshadhinām garbho vanaspatīnām, garbho viśvasya bhūtasyāgne garbho apāmasi.2
- (c) Tasmādagnirmadhyata oshadhīh pravishtah.3

Was this earth full of energised particles from the beginning of its formation? Had it been so, the various stages as above described would have been turned into dry or ashen forms. The process of its getting energised and the growth of vegetation has been helpful to each other. Some of the trees possess a larger proportion of these particles like the sami tree or the mimiosa suma which is a very hard wood and is supposed to contain fire. The Taittiriya Brāhmaṇa states the same fact: prajāpatih agnimasrijata. Sā abibheta. Pra mā dhakshyatīti. Tam śamyā aśamayat, i. e., Prajāpati had caused the birth of agni. He was afraid to be burnt by it. The śami tree cooled it. Similar is the quality of the aśvattha tree, or ficus religiosa, narrated as: agnirdevebhyo nilāyata. Aśvo rūpam kritvā. So aśvatthe samvatsaramatishthat. Tadaśvatthasyāśvatthatvam.

Asvattha and samt trees are considered the best for the sacrificial fire. Similar are the qualities of venu or bamboo and munja or saccharum sara trees detailed as:

(a) Agnirdevebhya udakrāmat. Sa veņum prāvišat. Sa sushirah.6

2 गर्भो तस्योषधीनां गर्भो वनस्पतिनाम् । गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामिसः, 2.7.10, MS

3 तस्मादिग्नमंध्यत ओषघी: प्रविष्ट:, 41.7, KSS

<sup>1</sup> अग्निर्दारुगतो यद्वद् भिन्ने दारौ न दृश्यते । तथैवात्मा शरीरस्त्र ऋते योगान्न दृश्यते, 112.56, Sānti-parva, Mahābhārata

<sup>4</sup> प्रजापतिः अग्निमसूजत । साऽविमेत । प्रमा घक्ष्यतीति । तं शम्या अशमयत्, 1.1.3.11, TB

<sup>5</sup> अग्निदंवेम्यो निलायत । अश्वो रूपं कृत्वा । सोऽश्वत्थे सवत्सरमितिष्ठत् । तदश्वत्थस्याश्वत्यत्वम्, 1.1.3.9, TB

० अग्निर्देवेम्य उदकामत् । स वेणु प्राविशत् · स सुषिरः। 6.3.1.31, \$B

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(b) Saishā yoniragneryan munjah. Agnirdevebhya udakrāmatsa munjam prāvišat. Tasmāt sa sushirah.<sup>1</sup>

These energy particles had entered the earth through their currents. This fact is mentioned in the Kapishthala-katha-samhita as: Ye agnayah purīshiņa āvishţā prithivīmanu. In the same Samhitā it is mentioned: māteva putram prithivīm purīshyamagnim sve yonāvubhārukhā.3 Sāyana has commented on purīshya as : purīshyāh = sikatā sammiśrāh. According to the Tailtiriya Brāhmana, agni is deposited in the earth: agnirasi prithivyam śritah. The entry of the currents of the energy into this earth has been well described in the same brahmana: agnirdevebhyo nīlayata. Ākhūrūpam kritvā. Sa prithivīm prāviśat, i. e., agni concealed itself from the physical forces and taking the shape of currents entered this earth. Akhu, herein mentioned, is the coneyor of rudra, which has been explained above. Rudra is a from of agni of the middle regions. These akhu are special particles whose length is like that of a forest mouse, who dug into the earth and enter it; similarly these energy particles also enter the earth. Why their entrance was concealed from the devas or the physical forces remains to be explained?

what is the fuel for it? Is there oxygen in that portion of the earth? When apah could not continue to exist there, what is the form of the agni in that place? Why the temperature is so hot in that region. All these have been described in the vedic literature and their understanding unfolds a better study of all these problems than the incomplete researches of the present day.

<sup>1</sup> सैषा योनिरग्नेर्यंन् मुङ्जः। अग्निर्देवेभ्य उदकामत्स मुङ्जं प्राविशत्। तस्मात् स सुषिरः, 6.3.1.26, SB

<sup>2</sup> ये अन्तयः पुरीषिण आविष्टा पृथिवीमनु, 35.3

<sup>3</sup> मातेव पुत्रं पृथिवीं पुरीष्यमिनं स्वे योनावुभारुखा, 34.1

<sup>4</sup> त्रयोदशाग्ने चितिपुरीषाणि, 9.3 3.9, SB and अनिनं पुरीष्यम् अङ्गिरस्वदाभरा, 2.7.2, MS

<sup>5</sup> अग्निरसि पृथिच्यां श्रित:, 3.11.1.7, TB

<sup>6</sup> अग्निर्देवेम्यो निलायत । आखूरूपं कृत्वा । स पृथिवीं प्राविशत्, 1.1.3.3, TB, see 40.4, KKS 7 p. 221 above

# SIZE of PRITHIVI

The earth had passed through different development stages. It had taken its shape. It came to be described in the Jaiminiya Brāhmaņa as:

Sa esha prajāpatih agnishţomah parimaṇḍalo bhūtvā ananto bhūtvā śaye. Tadanukṛitīdam api anyā devatāh parimaṇḍalāh. Parimaṇḍala ādityah, parimaṇḍalah chandramāh parimaṇḍalā dyauh, parimaṇḍalamantariksham, parimaṇḍalā iyam pṛithivī.1

# SARPA-RĀJÑĪ PRITHIVĪ

An interesting name of the earth mentioned in the vedic literature is sarpa-rājīī. This adjective has been used due to its crawling or creeping movement. Its crawling movement has been explained in the brāhmaṇas as:

- (a) Iyam (pṛithivī) vai sarpa-rājñī. Iyam hi sarpato rājñī.2
- (b) Devā vai sarpāh. Teshāmiyam (pṛithivī) rājñī.3

i. e., this earth is the queen of the crawling planets. This earth crawls like the other planets. The crawling physical forces or the devas like Indra, Mitra, Brihaspati, Sūrya etc. have a supreme force or a queen called as prithivi. Indra, Mitra and other devas are considered as vital forces or prāṇa or gases. Brihaspati and other are planets or lokas. These all crawl along with other forces as:

- (c) Ime vai lokāh sarpā. Te hānena sarveņa sarpanti yadidam kim cha.5
- (d) Ime vai lokāh sarpā yaddhi kim cha sarpatyeshveva tallokeshu sarpati.6

स एष प्रजापितः अग्निष्टोमः परिमण्डलो भूत्वा अनन्तो भूत्वा शये । तदनुकृतीदम् अपि अन्या देवताः परिमण्डलाः । परिमण्डल आदित्यः, परिमण्डलः चन्द्रमाः, परिमण्डला द्यौः, परिमण्डलमन्तिरक्षम्, परिमण्डला इयं पृथिवी, 1.257

<sup>2</sup> इयं (पृथिवी) वे सर्पराज्ञी । इयं हि सर्पतो राज्ञी, 5.23, AB

<sup>3</sup> देवा वै सर्पा: । तेषामियं (पृथिवी) राज्ञी, 2.2.6.2, TB

<sup>4</sup> Compare स योडयं मध्ये प्राण: । एप एवेन्द्र:, 6.1.1.2, SB .

<sup>5</sup> इमे वै लोका: सर्पा । ते हानेन सर्वेण सर्पन्ति यदिदं कि च, 7.4.1.25, SB

<sup>6</sup> इमे वै लोका: सर्पा यद्धि कि चु सर्पत्येष्वेव तल्लोकेषु सर्पति, 7.4.1.27, SB

i. e., all these planets are crawling. These all crawl along with the vital forces on this earth and the highly energised particles etc. in the middle regions. The earth crawls along with its satellite planets and similarly the middle and the heavenly regions crawl with their attached forces.

These crawling physical forces have been specially described as:

(e) Namo astu sarpebhyo ye ke cha prithivimanu. Ye antarikshe ye divi tebhyah sarpebhyo namah.1

These crawling physical forces and planets are held in great reverence. The planet earth along with the sun is considered to be a supreme force and is called as queen. As mentioned earlier a sarparājāt sūkta is mentioned in Rigveda 10.189.2

This earth is the abode of all the physical forces. The sun is the soul or the controller of all of them as:3

Prithivī vai sarveshām devānām āyatanam. Antariksham vai sarveshām devānām āyatanam. Dyaurvai sarveshām devanām āyatanam. Suryo vai sarveshām devānām ātmā.

i. e., the earth, the middle regions and the heavenly regions are all the abode of the *devas* or the physical forces. These have a direct relation with the sun which is described as their soul or controller.

This earth is also described as having bisa or movement or like a stalk, a part of which is underground. A stalk is hollow with holes. The earth has the same form. Below the upper crust of the earth,

<sup>1</sup> नमो अस्तु सर्पें म्यो ये के च पृथिवीमनु । ये अन्तरिक्षे ये दिवि तेम्यः सर्पें म्यो नमः, 2.7.201, MS

<sup>2</sup> See p. 178 above

<sup>3</sup> पृथिवी वै सर्वेषां देवानाम् आयतनम्, 14.3.2.4, ŚB अन्तरिक्षं वै सर्वेषां देवानाम् आयतनम्, 14.3.2.6, ŚB चौवें सर्वेषां देवानाम् आयतनम्, 14.3.2.8, ŚB सूर्यो वै सर्वेषां देवानाम् आत्मा, 14.3.2.9, ŚB

the clay and sand have holes in them. It is mentioned in the Satapatha Brāhmaņa: yāni bisāni tānyasyai prithivyai rūpam.

The earth has also been compared to curd which has an upper crust of cream well hardened, and the inner portion less solid and watery. The earth has the same formation. Below its upper hardened. crust, it has a semi-solid interior with water also inside it.

The earth has been well described in the Vishņu-dharmottara-purāņa as:

Apām adhastāl loko vai tasyopari mahīdharāh. Nāgānāmuparishṭād bhūh pṛithivyupari mānavāh.3

i. e., āpah are the first layer, the snakes come next called as mahidhara (this has similarity with the sarpa-rājīt name of the earth), bhu follows the mahidharas and the human beings are on the top of the earth.

### THE ATMOSPHERE = ANTARIKSHA

The atmosphere was once known as ether on the basis of the Greek works. It was supposed to be an element or matter. It subsequently came to be considered as space having cosmic rays. Now, it is considered to have gases as well. An incomplete knowledge of the atmosphere does not help to understand the sun and the earth; these have an inter-relation. The magnetic field and the gravitation follow a pre-assigned formation. The relation between the sun and the rain is through the atmophere or the middle regions.

These middle regions are elaborately detailed in the Vedic literature. Its formation has been described in the Vedas and the brāhmaṇas. The *Prajāpati* was pervading the *āpah*; he had evolved this earth. *Agni* or energy existing in the *āpah* had friction with the

<sup>1</sup> यानि बिसानि तान्यस्यै पृथिव्यै रूपम्, 5.4.5.14, SB

<sup>2</sup> दिघ हैवास्य (भू) लोकस्य रूपम्, 7.5.1.3, SB

<sup>3</sup> अपाम् अवस्तास्लोको वै तस्योष्टिर महिधराः। नागानामुपरिष्टाद् सूः पृथिव्युपरि मानवाः, 3.306.

earth. Another similar egg-shaped formation took place. The womb of this egg-shaped formation caused the emergence of vāyu, and the shell of the egg (कपाल) became the middle region. Vāyu was the dominant factor in this region.

The universe as a whole was formed by *Prajāpati* or the golden-egg according to the *purāṇas* or *Manusmṛiti*. In the *Śatapatha Brāhmaṇa*, the three *lokas* or regions are described to have been formed by the eggs formed out of the main original egg, and the atmosphere occupies the second place in the formation of the universe It is mentioned in the *Rigveda*: nābhyāh āsīd antariksham,¹ i. e., the antariksha was formed out of the navel portion of *Prajāpati*.

So akāmayata prajāpatih. Bhūya eva syāt prajāyet iti. So agninā prithivīm mithunam samabhavat. Tatah āṇḍam samavartat. Tadabhyamṛisat. Pushyatu iti pushyatu. Bhūyo astu ityeva tadabravīt.<sup>2</sup>

Sa yo garbho antarāsīt sa vāyurasrijyata. Atha yadaśrusamksharitamāsīt tāni vayānsi abhavan. Atha yah kapāle raso lipta āsīt tā marīchayo abhavan. Atha yat kapālamāsīt tadantarikshamabhavat. Navel portion is also the middle portion.

The  $v\bar{a}yu$  in the atmosphere shines or burns. It has sharp brilliance in it. It has been explained by Yājñavalkya that agni shines through vital breath or gases, the  $v\bar{a}yu$  through agni, the sun through  $v\bar{a}yu$  and the moon through the sun.

- (a) Vāyur antarikshe (dīpyate).4
- (b) Vāyurasi tigmatejāh.5
- (c) Prāṇena vā agnirdīpyate. Agninā vāyuh. Vāyunā ādityah. Ādityena chandramāh.6

<sup>1</sup> नाम्याः आसीद् अन्तरिक्षम्, 10.90.14

<sup>2</sup> सोडकामयत प्रजापतिः । भूय एव स्यात् प्रजायेत इति । सोडिंग्नना पृथिवीं मिथुनं समभवत् । ततः आण्डं समवर्तेत । तदभ्यमृशत् । पृष्यतु इति पृष्यतु । भूयोडिस्तु इत्येव तदब्रवीत्, 6.1.2.1

<sup>3</sup> स यो गर्भो इन्तरासीत् स वायुरसृज्यत । अथ यदश्रुसंक्षरितमासीत् तानि वयांसि अभवन् । अथ यः कपाले रसो लिप्त आसीत् ता मरीचयोऽभवन् । अथ यत् वपालमासीत् तदन्तरिक्षमभवत्, 6.1.2.2

<sup>4</sup> वायुर् अन्तरिक्षे (दीप्यते), 1.192, JB 5 वायुरिस तिग्मतेजा:, 1.24, Yajurveda

<sup>6</sup> प्राणेन वाडिनर्दीप्यते । अन्तिना वायुः । वायुना आदित्यः । आदित्येन चन्द्रमाः, 10.6.2.11, SB

Vayānsi, marīchi and paśu generate energy or agni in the atmosphere. The energised particles in them lend brilliance or burning power to this vāyu. The brilliance of vāyu mentioned in the Tāmdya Brāhmaņa is also alluded to in the Brahmānda-purāņa as:

- (a) Vāyoshtvā tejasā, Sūryasya tvā varchasā.1
- (b) Vāyorbhābhih.2

The movement of this vāyu is never straight but slanting or horizontal. The magnetic region in the atmosphere created by the energised particles pervading it, change the course of the energised wind from the straight to slanting or horizontal direction. It is mentioned in the Jaimintya Brāhmaņa:

Tasmād ayam vāyuh asmina antarikshe tiryan pavate.3

The formation of vayānsi is mentioned in the Satapatha Brāhmaņa:

Prajapatirha vā idamagra eka evāsa. Sa aikshata katham nu prajāyeyeti. So aśrāmyat. Sa tapo atapyata. Sa prajā asrijata. Tā asyā prajāh srishtāh parābabhūvuh. Tānīmāni vayānsi. Purusho vai prajāpaternedishtham. Dvipād vā ayam purushah. Tasmād dvipādo vayānsi.4

i. e., these vayānsi are the off-psrings of Prajāpati; these have two feet like the two feet of purusha. Could this be equated with the positive and negative currents?

Another intricate factor mentioned in their creation is also from the Jaiminiya Brāhmaṇa:

Tasya ha vajreņa šīrshāņi prachichchheda. Tānyeva vayānsi abhavan. Tad yat somapānam āsīt sa kapinjalo abhavat. Tasmāt sa babhruriva. Babhruriva hi

<sup>1</sup> वायोष्ट्वा तेजसा । सूर्यस्य त्वा वर्चसा, 1.7.3, TMB

<sup>2</sup> वायोर्भाभिः; Brahmāṇḍa-purāṇa

<sup>3</sup> तस्माद् अयं वायुः अस्मिन् अन्तरिक्षे तियंड् पवते, 3.310, JB

<sup>4</sup> प्रजापतिर्ह वा इदमग्र एक एवास । स ऐक्षत कथं नु प्रजायेयेति । सोऽश्राम्यत् । स तपो ऽत्तप्यत् । स प्रजा असृजत । ता अस्या प्रजाः सृष्टाः परावभूवुः । तानीमानि वयांसि । पुरुषो वे प्रजापतेर्नेदिष्ठम् । दिपाद वा अयं पुरुषः । तस्माद् द्विपादो वयांसि, 2.5.1.1, SB

somah. Atha yat surāpānam āsīt sa Kalavinko abhavat. Tasmātsa matta ivākrandati. Atha yad annādanam āsīt sa tittirih abhavat. Tasmātsa bahurūpa iva.<sup>1</sup>

Marichi or shining specks in the air were born along with the formation of vāyu through the same process. These have flames as mentioned in the Jaiminiya Brāhmaṇa as: marichayo visphulingah.<sup>2</sup>

**MARUTAS** 

The middle regions abound with flashing particles or marutas. These have different series. The Tāmdya Brāhmaṇa refers to: gaṇeso hi marutah,³ i. e., there are series of these marutas. In the Satapatha Brāhmaṇa, it is stated: sapta sapta hi marutā gaṇāh,⁴ i. e., series of these marutas or flashing particles are seven. Three other types of these are, sāntapana, grihamedhī and kṛiḍī. These marutas have electrical rays as stated in the Tāmdya Brāhmaṇa; maruto raśmayah.⁵

The atmosphere is full of  $\bar{a}pah$ . These flashing particles of energy form part of the  $\bar{a}pah$  and reside in them. It is clear from the following references:

- (a) Apsu vai marutah śritā.6
- (b) Apo vai marutah.7

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i. e., these marutas are formed by the inter-mingling of the āpah in the middle regions and the agni and prithivi. An interesting fact about them is mentioned in the Taittirtya Brāhmana:

Maruto adbhiragnimatamayan. Tasya täntasya hṛidayam ācdchhindan. Sā aśanirabhavat.<sup>8</sup>

<sup>1</sup> तस्य ह वज्जेण शीर्षाणि प्रचिच्छेद । तान्येव वयांसि अभवन् । तद् यत् सोमपानम् आसीत् स कपिञ्जलो ऽभवत् । तस्मात्स वञ्चुरिवा । बञ्चरिव हि सोमः । अथ यत् सुरापानम् आसीत् स कलविङ्कोऽभवत् । तस्मात्स मत्त इवाक्रन्दति । अथ यद् अन्नादनम् आसीत् स तित्तिरिः अभवत् । तस्मात्स बहुरूप इव, 2.154, JB

<sup>2</sup> मरीचयो विस्फुलिङ्गा:, 1.45, JB

<sup>3</sup> गणेशो हि मरुत:, 19.14.2, TMB

<sup>4</sup> सप्त सप्त हि मस्ता गणा:, 9 3.1.25, SB

<sup>5</sup> मरुतो रश्मयः, 14.12.9, TMB

<sup>6</sup> अप्सु वै मस्त: श्रिता, 5.4, KB

<sup>7</sup> आपो वै मस्तः, 6.30, AB

<sup>8</sup> मस्तोऽद्भिरान्मतमयन्। तस्य तान्तस्य हृदयम् आच्छिन्दन्। सा दाशनिरभर्वत्, 1.1.3.12, TB

The marutas have waves which move like the waves of the sea. These have rise and fall. Similar is the movement of the rays of agni and the sun. Some of these have long waves and the others have short waves. The marutas have short waves as nentioned in the Tāmdya Brāhmaņa: Marutstomā vā eshah. Yāni kshudrāṇi chhandānsi tāni marutām.

The direction of these waves of the marutas is mentioned to be in the north in the Jaimintya Brāhmaņa: tato maruto asrijata Iśānamukhāna. Do these marutas face the north or it is a special series of them?

These marutas have a white form in the middle regions or the atmosphere. The different directions in the atmosphere having whitish rays is mentioned in the Satapatha Brāhmaņa. The details are available in the Jaiminya Brāhmaņa:

Ţamasyām ūrdhvāyām diśi maruto anvaichchanna Iśānamukhāh. Ţe anvavindan yat śvetam rūpam tat.3

The asuras had formed a white region in the atmosphere. It is mentioned in the Aitareya Brāhmaṇa: (asurāh) rajatām (purī) antariksham (akurvat).4

Silver has white colour. These marutas have the white colour. These have energy in them and that energy lends them a white colour. These have their magnetic region in the atmosphere. These extend their sway to the earth, as well. Their magnetic region is formed on this earth also. These have a flame-tongue as mentioned in the Rigveda. These influence the different directions with great force. The different directions control their waves and guide their circulation.

<sup>1</sup> महत्स्तोमा वा एष: । यानि क्षुद्राणि छन्दांसि तानि महताम्, 17.1.3, TMB

<sup>2</sup> ततो मस्तोऽस्जत-ईशानमुखान्, 3.381, JB

<sup>3</sup> तमस्याम् उर्ध्वायां दिशि मरुतौऽन्वैच्छन्न् ईशानमुखाः । तेऽन्वविन्दन् यत् श्वेतं रूपं तत्, 3.382, JB

<sup>4 (</sup>असुराः) रजता (पुरीं) अन्तरिक्षम् (अकुर्वत्) 1.23, AB

<sup>5 1.45.14,</sup> RV

# PASUS or ENERGY PARTICLES in the ATMOSPHERE

A brief mention of the pasus or highly energised particles has already been made. These are born of prāṇa or gases, āpah² and agni. These are mentioned in the Rigveda as formed of vāyu: pasūntāmschakre vāyavyān, i. e., the Prajāpati created them of vāyu. The same occurence is elaborated in the Maitrāyaṇi-samhitā:

Vāyurva antarikshasyādhyakshah. Antarikshadevatyāh paśavah. Vāyurevainān antarikshāya paridadāti,<sup>5</sup>

i. e.,  $v\bar{a}yu$  is the commander of the middle regions. The physical forces in that region have energised particles.  $V\bar{a}yu$  creates them for this region. It is also mentioned in the Jaiminiya Brāhmaṇa: paśavo vā antariksham. In the same brāhmaṇa these are described as having four strings or feet. In the Śatapatha Brāhmaṇa, these are of five parts. These also have at times two currents. Marutas are, as well, paśus. These are also called dyutāna māurta. These are full of energy according to Kapishṭhala- kaṭha-saṃhitā<sup>12</sup> and Maitrāyaṇi-saṃhitā:

(a) Agnimukhān vai prajāpatih paśūn asrijat. Paśavo mārutāh.18

2 आपो वा एते यत् पशव इति, 3.146, JB; पशवो वै सलिलम्, 1.4.9, MS

4 पश्नतांश्चक्र वायव्यान्, 10.90

6 पशवो वा अन्तरिक्षम्, 3.186

7 2.267

8 1.8.1.12, SB

9 पशवो वै वयांसि, 9.3.3.7, SB

10 3.19, AB

11 ब्रुतान. मास्त, 48.14, KKS

12 31.19, KKS

13 अग्निमुखान् वै प्रजापतिः पशून् असूजत । पशवो मास्ताः, 3.3.10, MS

<sup>1</sup> प्राणाः पशवः, 3.2.8.9, TB ; स (प्रजापतिः) प्राणेक्यः एवाधि पशून् निरिममीत, 7.5.2.6, ŠB

<sup>3</sup> आग्नेया वै पशव:, 38.1, KKS; आग्नेया: पशव:, 1.1.4.3, TB; पशुरेष यदग्नि:, 6.4.1.2, ŚB आग्नेयो वाव सर्व: पशु:, 2.6, AB; आग्नेयश्च मास्तश्च पशु, 2.231, JB

<sup>5</sup> वायुर्वी अन्तरिक्षस्याध्यक्षः। अन्तरिक्षदेवत्याः पश्चवः। वायुरेवैनान् अन्तरिक्षाय परिददाति, 4.1.1; see 4.6.8, KKS

These are mentioned as grāvāņa. These particles have brilliance and they shine, as these are born of agni and maruta:

Tato revatayah paśavo asrijyanta<sup>1</sup> and agneyaścha marutaścha paśū.<sup>2</sup>

Tvashṭā or the creator of the living beings lends brilliance to the paśus: tvashṭā vai paśūnām mithunānām rūpakṛita, rupapatih.³ Eight types of these paśuas are mentioned in the Jaimintya Brāhmaṇa: ashṭātayan paśūn.⁴ Āpah and salila or water is equated with these paśus. as electricity is also generated from water. Created in the middle regions, these traverse the earth and the heavenly regions.

There are different types of energy particles. How could this happen? The particles of vāyu, āpah, agni and prithivi generate friction in the middle regions. Their waves cause varied intensity which lends them different identification names as asva, vrishabha etc. The different formations are explicit from the Jaiminga Brāhmaņa:

Ūnātirikto mithunau prajananī. Ūnam anyasya atiriktam anyasya. Ūnātiriktād vai mithunāt prajā pasavah prajāyante.5

i. e., low and high energy particles cause varied intensity. The other names are: aśva, rāsabha, aja, vrishabha, nara, mrigi etc. as: aśvah prathamo atha rāsasbho athājah. Their ten forms related to these paśus of the atmosphere are mentioned in the Nighantu.

These have similarities as well. The similar currents due to the āpah can be connected to each other. The Śatapatha Brāhmaņa explains this fact as:

Tasmādu haitat pašūh svāya rūpāya āvirbhavatīti. Gaurvā gave, Ašvo vā ašvāya. Purusho vā purushāya.8

3 त्वब्टा वै पशूनां मिथुनानां रूपकृत, रूपपितः, 2.5.7.5, TB

4 अष्टातयान् पश्न, 3.318, JB

6 अभ्वः प्रथमो ऽथ रासभो ऽथाजः, 6.3.1.28, SB 7 1.15

<sup>1</sup> ततो रेवतयः पशाबीऽसृज्यन्त, 1.140, JB 2 आग्नेयश्च मास्तश्च पश्, 2.231, JB

<sup>5</sup> ऊनातिरिक्तो मिथुनी प्रजननी । ऊनम् अन्यस्य, अतिरिक्तम् अन्यस्य । ऊनातिरिक्ताद् वे मिथुनात् प्रजा पशवः प्रजायन्ते, 2.99, see also पश्नेवावर दे । ऊनातिरिक्ता मिथुनाः, 31.6, KKS

<sup>8</sup> तस्मादु हैतत् पश्ः स्वाय रूपाय आविभवतीति । गौर्वा गवे । अश्वो वाश्वाय । पुरुषो वा पुरुषाय, 6.3.1.22, SB

Tāmdya Brāhmaņa mentions them af red colour: etadvai paśūnam bhuyishṭham rūpam yad rohitam.¹ The same fact is mentioned in the Kapishṭhala-kaṭha-samhitā: tasmād rohitarūpam paśavo bhuyish-ṭhah.² The agni and āpah particles are enwrapped. The marutas are also have their series enwrapped in them. But these paśus are having independent waves and are separate according to the Tāmdya Brāhmaṇa: tasmad asamślishṭāh paśavah.³

**DEVATĀS** 

Devatās are the recipients of the oblations offered in the sacrifices according to the brāhmaṇas. Devatās are of two types, those who are best among human beings and those who are divine beings and are equated with the physical powers. Those who have knowledge of the Vedas, are well read and full of wisdom, are devas among men. It is also mentioned that a person desiring to have an intelligent son should practise penance for a year. Those best among men are called devas. The following references are available in the brāhmaṇas and other allied literature;

- (a) Ye brāhmaṇah śuśruvānso anūchānāste manushyadevāh.4
- (b) Vidvānso hi devāh.5
- (c) Atha yadi kāmayet devam janayeyamiti samvatsarametadvratam charet.6

This fact was known to Appollonius, a Greek traveller, who writes in his travel account, 'The Emperor next asked the question: Why is it that men call you a God? 'Because,' answered Appollonius,

<sup>1</sup> एतद्वै पशूनां भूयिष्ठं रूपं यद् रोहितम्, 16.6.2, TMB

<sup>2</sup> तस्माद रोहितरूपं पश्चवो भूविष्ठा:, 37.3, KKS

<sup>3</sup> तस्माद् असंक्लिब्टा: पश्चव:, 13.4.6, TMB

<sup>4</sup> ये ब्राह्मणाः शुश्रुवांसो अनूचानास्ते मनुष्यदेवाः, 2.2.2.6, 2.4.3.14, SB

<sup>5</sup> विद्वांसो हि देवा:, 3.7.3.10, ŚB

<sup>6</sup> अय यदि कामयेत् देवं जन्येयमिति संवत्सरमेतद्वतं चरेत्, Baudhayana-grihga sūtra-

'every man that is thought to be good, is honoured by the title of god.' I have shown in my narrative of India how this tenet passed into our hero's philosophy.'

The devas are differentiated from ordinary men and both have been living at the same time:

(d) Ubhaye ha vā a idamagre sahāsurdevāscha manushyāscha.2

Besides, these best amongst men; the physical forces also have agni as the first and Vishņu as the last devatā (दिन्य गुण-युक्त). In between them are enumerated a large number of physical forces of the middle regions, whom the sacrificial oblations are offered. These are ordained to follow a set course. Indra or energy is the most powerful force amongst them:

- (e) Satyasamhitā vai devāh.3
- (f) Indro vai devānāmojishtho balishthah.4

While describing these devas, the brāhmaṇas have narrated the story of the creation of the universe. The properties of the elements of the middle regions have been detailed in them. A clear understanding of the meta-physical meaning of these references in the brāhmaṇas could help us understand the scientific knowledge contained in them. The qualities, the properties and the form of these forces needs to be completely grasped. The subtle knowledge of these brāhmaṇas could help solve many intricate problems of the universe.

YAJÑAS

Performance of a sacrifice is considered to be the best sacred duty. The Śatapatha Brāhmaṇa explains hymn 1.1 of the Yajurveda as:

<sup>1</sup> Philostratus, A life of Appollonius, Book VIII, Ch Vl, Vol. II, p. 281, ed.by F.C. Conybeare,

<sup>2</sup> उभये ह वा ऽइदमग्रे सहासुर्देवाश्च मनुष्याश्च, 2.3.4.4, SB

<sup>3</sup> सत्यसंहिता वै देवा:, 1.6, AB

<sup>4</sup> इन्द्रो वै देवानामोजिष्ठो बलिष्ठ:, 6.14, KB

yajño vai shreshthatamam karma. Kāthaka-samhita has a similar reference. These brāhmaṇas attach importance to their performance and had even equated Brahma as the sacrifice personified. The visible personified sacrifice in this world is accepted as Prajāpati by these works. It is mentioned: esha vai pratyaksham yajño yatprajāpatih. Sun is considered to be the focus of all the sacrifices being performed in the inanimate world: sa yah sa yajño asau sa ādityah. A sacrifice is equated with the sun, here. Human beings create the form of this sacrifice on this earth and an altar is its focal point. It is mentioned in the Aitareya Brāhmaṇa:

Tam (yajñam) yavedymāmanvavidan yadvedyamāmanvavindamstadvederveditvam.4

i. e, the sacrifice was received in that altar and as it was received in the altar, it is the focal point. Similar references are available in the other brāhmaṇas. An altar may be small or large, but the sacrifice performed in it has a wonderful effect. The altar is also alluded to as Vishņu in a diminutive form. It is detailed in the Satapatha Brāhmaṇa. This vast universe was created by the physical forces through these sacrifices. It is possible for the human beings to gain control over the three regions by performing sacrifices. It is stated in the famous hymn of the Rigveda that the oblations offered to the devas in this small altar have effect on the three regions:

Idam vishņurvichakrame tredhā nidadhe padam.6

Besides the above meaning of this hymn, it has a reference to the Brahmā and sun, as well. Agni is, therefore, considered as the

<sup>1</sup> यज्ञो वै श्रेष्ठतमं कर्म, 1.7.1.5, SB

<sup>2</sup> एव वै प्रत्यक्षं यज्ञो यत्प्रजापति:, 4.3.4.3, SB

<sup>3</sup> स य: स यज्ञोऽसी स आदित्य:, 14.1.1.6, SB

<sup>4</sup> तं (यज्ञं) यवेद्यामन्वविदन् यद्वेद्यामन्वविन्दंस्तद्वेदेवेंदित्वम्, 3.9, AB

<sup>5 1.2.5.5,</sup> SB

<sup>6</sup> इदं विष्णुविचक्रमे त्रेघा निदघे पदम्, 1.22, RV

primary physical force and sun as the final. The fire in the altar receives the first oblation. It is mentioned in the brāhmaṇas:

- (a) Agnirvai devānāmavamo vishņuh paramah.1
- (b) Agnirvai devaţānām mukham.2

i. e., this agni is the first amongst the physical forces. The oblation offered in it rises towards the sun with the help of the wind. It traverses the middle regions. Intermingling with the rays of the sun in the middle regions, it descends with the clouds satisfying all the physical forces. A sacrifice helps purify the earth, the middle regions and the rays of the sun. How this happens could be grasped by an intensive study of the brāhmaṇas? A sacrifice not only purifies but does great well being of the human beings. It is mentioned in the Aitareya Brāhmaṇa:

Kalpate yajno api tasyai janatāyai kalpate yatraivam vidvān hotā bhavati.3

There are many forms of these sacrifices. Agnihotra and Aśvamedha are all considered as sacrifice. The main feature discernible is that the actions in the universe are repeated in a sacrifice. It helps understand the laws of nature and vice versa also helps the laws of nature. The sun through its rays eliminates bad smell and purifies water. An agnihotra performed by human beings serves the same purpose. A year is considered to have 360 days, a human body has 360 bones, 360 bricks are used in the erection of an altar, these laws are pre-ordained.

MAIN FORMS of YAJNAS

The main forms of yajñas are mentioned in the Gopatha Brāhmaṇa, pūrva - bhāga, wherein twenty - one liturgical courses forming basis or essentials of a sacrifice are mentioned. The subject is treated at length in the sūtra literature. A sacrifice is considered

<sup>1</sup> अग्निर्वे देवानामवमो विष्णु: परम:, 1.1, AB

<sup>2</sup> अग्निर्वे देवतानां मुखम्, 2.5.1.8, SB

<sup>3</sup> कल्पते यज्ञोऽपि तस्यै जनतायै कल्पते यत्रै वं विद्वान् होता भवति, 1.7, AB

to consist of *tri-vrita* or a threefold *stoma* in which first the three first verses of each *richā* are sung together, then the second verses and lastly the third verses are sung. It has seven *tantus* or succession of sacrificial performances. The twenty one courses forming basis of a sacrifice are mentioned as:

- (a) Sa etam trivritam sapta-tantum-ekavimsatī-samstham yajñamapasyat.1
- (b) Sapta sutyāh sapta cha pāka-yajñāh havir-yajñāh sapta tathaikavimsati.<sup>2</sup>

The twenty one successive sacrificial performances are formed of seven soma-samsthās, seven pāka-yajñas and seven havir-yajñas. Their details are:

Soma-samsthās: Agnishṭoma, Atyagnishṭoma. Ukthya, Shoḍaśī, Atirātra, Aptoryāma, and Vājapeya.

Pāka-yajnas: Ashṭakā, Pārvaṇa-sthālī-pāka, Māsika-śrāddha, Pīṇḍa-pitṛi-śrāvaṇī, Āgrahāyaṇī, Chaitrī, Āśvayujī.

Havir-yajñas: Agnyādhāna, Agni-hotra, Darśa-pūrņa-māsa, Chāturmāsya, Nirūḍa-paśu-bandha and Sautrāmaṇī.3

Names of a few sacrifices are mentioned also in the Satapatha-Brāhmaņa:

(c) Agnihotram darśa-pūrṇa-māsau chāturmāsyāni, paśubandham saumyam-adhvaram,4

Besides, other minor and major sacrifices found mentioned are only a part of these twenty one courses of essentials of sacrifices. The sacrifices in succession mentioned in the Gopatha Brāhmaṇa are:

Athāto yajňakramā agnyādheyamagnyādheyātpūrņāhutih pūrņāhuteragnihotramagnihotrāddarśapūrņamāsau darśapūrņamāsābhyāmāgrayaṇamāgrayaṇāchchāturmāsyāni chāturmāsyebhyah paśubandhah paśubandhādagnishṭomo agnishṭomādrājasūyo rājasūyādvājapeyo vājapeyādaśvamedho aśvamedhāt purushame-

<sup>1</sup> स एतं त्रिवृतं सप्ततन्तुमेर्कावशतिसंस्थं यज्ञमपश्यत्, 1.12, pūrva-bhāga

<sup>2</sup> सप्त सुत्याः सप्त च पाकयज्ञाः हिवयंज्ञाः सप्त तथैकिविशतिः, 5.25, purva-bhaga

<sup>3 1.1.1,</sup> Vaikhānasa-grihya-sūtra

<sup>4</sup> अग्निहोत्रं दर्शपूर्णमासी चातुर्मास्यानि पशुबन्वं सौम्यमध्वरम्, 10.4.3.4, SB

dhah purushamedhätsarvamedhah sarvamedhäddakshināvanto dakshināvadbhyo adakshinā adakshināh sahasradakshine pratyatishthamste vā ete yajnakramāh.1

i. e., the serial order of performing sacrifices is agnyādheya, pūrnāhuti, agnihotra, darśa-pūrna-māsa, āgrayana, chāturmāsya, paśubandha, agnishtoma, rājasūya, vājapeya, aśvamedha, purushamedha and sarvamedha etc.

Performance of a sacrifice or agnihotra helps a wise person to get rid of his evil acts:

(a) Sarvasmātpāpmano nirmuchyate ya evam vidvānagnihotram juhoti.2

He who performs the asvamedha sacrifice gets rid of all the evil acts of killing those who have the knowledge of the Vedas:

(b) Teneshtvā sarvām pāpakrityām sarvām brahmahatyāmapajaghāna sarvām ha vai pāpakrityām sarvām brahmahatyāmapahanti yo aśvamedhena yajate.<sup>3</sup>

The Pārikshitas performed the Aśvamedhas and had ended their evil acts by this good act:

(c) Pārikshitā yājamānā aśvamedhaih paro avaram, ajahuh karma pāpakampuņyāh puņyena karmaṇā, iti.4

As a snake discards his upper skin, a person who performs a sacrifice with the sticks dyed with the substance called *śākala*, gets rid of all the evil acts:

(d) Tadyathāhirjīrņāyastvacho nirmuchyeta ishīkā vā munjāt. evam haivaite sarvasmātpāpmanah sampramuchyante ye sākalām juhvati.5

<sup>1</sup> अथातो यज्ञक्रमा अग्न्याघेयमग्न्याघेयात्पूर्णाहुतिः पूर्णाहुतेरग्निहोत्रमग्निहोत्राद्र्भपूर्णमासौ दर्भपूर्णमासा-म्यामाग्रयणमाग्रयणाच्चातुर्मास्यानि चातुर्मास्येम्यः पशुवन्धः पुशुवन्धादग्निष्टोमोऽग्निष्टोमान्नाजसूयो राजसूयाद्वाजपेयो वाजपेयादश्वमेधो ऽश्वमेधात् पुरुषमेधः पुरुपमेधात्सर्वमेधः सर्वमेधाद्क्षिणावन्तो दक्षिणावद्म्यो ऽदक्षिणा अदक्षिणाः सहस्रदक्षिणे प्रत्यतिष्ठंस्ते वा एते यज्ञक्रमाः, 5.7, purva-bhaga

<sup>2</sup> सर्वस्मात्पाप्मनो निर्मु च्यते य एवं विद्वानिग्नहोत्र जुहोति, 2.3.1.6, SB

<sup>3</sup> तेनेब्ट्वा सर्वा पापकृत्यां सर्वा ब्रह्महत्यामपज्ञघान सर्वा ह वे पापकृत्यां सर्वा ब्रह्महत्यामपहन्ति यो अश्वमेघेन यजते, 13.5.4.1, SB 4 पारिक्षिता यजमाना अश्वमेघे: परोऽवरम् । अजहुः कर्म पापकम्पुण्याः पुण्येन कर्मणा इति, 13 5.4.3, SB

<sup>5</sup> तद्यथाहिर्जीर्णायास्त्वचो निर्मुच्येत इषीका वा मुञ्जात्। एवं हैवेते सर्वस्मात्पाप्तनः सम्प्रमुच्यन्ते ये शांकलां जुह्नति ॥ 4.6, GB, Uttara-bhāga

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## THE BRAHMANAS

Who has enemies is full of evils. He who has senses is rid of the evils if he performs sacrifices for these semes. Performing a sacrifice, a person imbibes pure senses in his body:

(e) Amhasā vā esha grihito yo bhrātrivyavānamhasa eva tena muchyate yadindrāyendriyavata indriyameva tenātmandhatte.<sup>1</sup>

He who performs the paurnamāsa sacrifice, destroys all the evils. He purifies and commences to act:

(f) Tathaivaitadyajamānah paurņamāsenaiva vritram pāpmānam hatvāpahatapāpmaitatkarmārabhate.<sup>2</sup>

He who performs a sacrifice is able to destroy the evils. Whose evils have been destroyed, should be brought near the water.

(g) Pāpmānam haisha hanti yo yajate tamimam pāpmānam hatamapo harānīti.<sup>3</sup>

Performing a sacrifice, he is able to destroy an enemy, an enemy full of evils. On the other hand, he himself gains prosperity by praying through a sacrifice:

(h) Tena pāpmānam bhrātrivyam striņute vasīyānātmanā bhavati etayā stute.4

It is evident that the performance of a sacrifice helps to destroy all the evils. Effect of a sacrifice is much enhanced by the recitation of hymns. Recitation of hymns lends peace to the mind. Correct and accented recitation of hymns generates the same cycle in the atmosphere as created at the time of the creation of the universe, when the hymns were revealed. The importance of the recitation of the hymns during a sacrifice has been elaborted in the Aitareya Brāhmana as:

(i) Etadvai yajñasya samriddham yad-rūpa-samriddham yatkarmakriyamāṇamrigabhi-vadati.<sup>5</sup>

2 तथैवैतखजमानः पौर्णमासेनैव वृत्रं पाप्मानं हत्वापहतपाप्मैतत्कर्मारभते, 6.2.2.19, SB

<sup>1</sup> अंहसा वा एव पृहीतो यो भ्रातृब्यवानंहस एव तेन मुच्यते यदिन्द्रायेन्द्रियवत इन्द्रियमेव तेनात्मन्धत्ते, 10.10, KS

<sup>3</sup> पाप्मानं हैष हन्ति यो यजते तिममं पाप्मानं हतमपो हराणीति, 3.1.3, Shadvimsa-brahmana

<sup>4</sup> तेन पाप्मानं भ्रातुव्यं स्तुण्ते वसीयानात्मना भवति एतया स्तुते, 3.4.5, ibid

<sup>5</sup> एतद्दे यज्ञस्य समृद्धं यद्रूपसमृद्धं यत्कर्मे कियमाणमृगभिवदति, 1.4.3, AB

The abundance of yajnas lends abundance to the manifestation of the greatness of the Creator. This particular act is corroborated by the richā. Hymns of the Vedas not only support the action, but their recitation causes changes in the atmosphere. Understanding the meaning of richā lends solace to the mind and the correct recitation adds greater joy.

Sacrifices of animals etc. duing the yajñas are mentioned in the brāhmaṇas. This development is of later periods. A reference in the Satapatha Brāhmaṇa clearly states that only vegetation is suitable for the performance of yajñas:

Agnirhyeva yajño vanaspatiryajñiya iti vanaspatayo hi yajñiyā na hi manushyā yajñerannyadvanaspatayo na syustasroādāha vanaspatiryajñiya iti. 1

i. e., agni is sacrifice personified and only vegetation is proper for a sacrifice. Human beings could not have performed sacrifices or yajñas in the absence of the vegetation, therefore, only vegetation is suitable for the performance of a sacrifice.

# SOUL and CYCLE of REBIRTH

The basic tenets of Vedic religion are the existence of the Almighty God, the soul and the cycle of birth and rebirth. All beings have an existence here after and are born again and again till the attainment of immortality, which is achieved through extreme penance and by leading a life of renunciation. The existence of the soul and cycle of birth and death is mentioned in the Satapatha Brāhmaņa:

Atha yatra suptvā punarnāvadrāsyanbhavati. Tadvāchayati punarmanah punarāyurma aāganpunah prāṇah punarātmā ma aāganpunaśchakshuh punah śrotram ma aāganniti. (Yajurvada, 4.15) Sarve ha vā aete svapato aapakrāmantiprāṇa eva na. Tairevaitatsuptvā punah samgachchhate. Tasmādāha-punarmanah...2

<sup>1</sup> अग्निह्येंव यज्ञो वनस्पतियेंज्ञिय इति वनस्पतयो हि यज्ञिया न हि मनुष्या यज्ञे रन्न्यद्वनस्पतयो न स्युस्तस्मादाह वनस्पतियेंज्ञिय इति, 3.2.2.9, ŚB

<sup>2</sup> अथ यत्र सुप्त्वा पुनर्नावद्रास्यन्भवति । तद्वाचयति पुनर्मनः पुनरायुमं ऽआगन्पुनः प्राणः पुनरात्मा म ऽआगन्पुनश्चक्षुः पुनः श्रोत्रं म ऽआगन्निति । (यजुः 4.5) सर्वे ह वा ऽएते स्वपतो ऽपकामन्ति प्राण एव न । तैरेव तत्सुप्त्वा पुनः संगन्छते । तस्मादाह पुनर्मनः....., 3.2.2.23, SB

i. e., after his sleep the sacrificer does not want to sleep again. The priest than asks him to repeat the next hymn as, 'I should attain mind and age again. I should attain prāṇa and ātmā (soul) again. I should get eyes, and ears. These are all lost while in sleep and prāṇa alone is not away from the body. The prāṇa again unites with him after the sleep.

This particular hymn supports the fundamental principle of rebirth. Exponents of the brāhmaṇas had supported their explanations through hymns. The explanation of the hymn clearly corroborates the same idea praying that the prāṇa should again be attained. If the prāṇa was throughout in action, its reattainment was not necessary. Reattainment of prāṇa implies rebirth.

Another hymn of Yajurveda explains that during the sleep of a human being all senses are action-less and go to sleep, except prāṇa or breath: tatra jāgṛito asvapnajau satrasadau cha devau, i. e., when all the senses are sleeping only prāṇa and apāna, the two devas, who do not sleep, are only awake. Therefore, the hymn refers to that state when the prāṇa also is not in existence and it is prayed that it should again be attained. This state is of another birth only. The explanation in the brāhmaṇa corroborates the existence of the soul and attaining another birth in another human body. The same brāhmaṇa again states:

- (a) Ātmā vai mano hridayam prāṇah,2 i. c., soul is the mind and heart is the prāṇa.
- (b) Daśa vā aime purushe prāṇā ātmā-ekādaśo yasminnete prāṇāh pratish-thitā etāvānvai purushah,3
- i. e., a human body has ten prāṇas and eleventh is the soul. The prāṇas are sustained by soul and they complete the human body. Eggeling translates ātmā as body, which is incorrect. Śatapatha Brāhmaṇa further refers:

<sup>1</sup> तत्र जागुतो अस्वप्नजो सत्रसदौ च देवौ, 4.55, Yajurveda

<sup>2</sup> आत्मा वे मनो हृदयं प्राण:, 3.8.3.8, ŚB

<sup>3</sup> दश वा ऽइमे पुरुषे प्राणा आत्मैकादशो यस्मिन्नेते प्राणाः प्रक्रिकिता एतावान्तै पुरुषः, 11.2.1.2, SB

- (c) Katame rudrā itt. Daśeme purushe prāṇā ātmā-ekādaśaste yadāsman-martyāchchharīrādutkrāmantyatha rodayanti,1
- i. e., who are the *rudras*. These are ten *prānas* in a human body and the soul is the eleventh. When these discard a human body, these make persons weep and lament.

It is clearly stated here that the ten pranas and the eleventh soul leave this body on the death of a human being. The fundamental principle of Rebirth has already been alluded to in brief. The other references are:

- (a) Sa yatsāyamastamite dve aāhutī juhoti. Tadetābhyām pūrvābhyām padbhyāmetasminmrityau pratitishthatyatha yatprātaranudite dve aāhuti juhoti tadetābhyām paramābhyām padbhyāmetasminmrityau pratitishthati sa enamesha uddyannevādāyodeti tadetam mrityumatimuchyate saishāgnihotre mrityoratimuktirati ha vai punarmrityum muchyate ya evametāmagnihotre mrityoratimukatim veda.2
- (b) Tadāhuh. Kim tadagnau kriyate yena yajamānah punarmrityumapajayatītyagnirvā aesha devatā bhavati yo agnim chinute amritamu vā aāgnih. Śrīrdevāh. Śriyam gachchhati yaśo devā yaśo ha bhavati ya evam veda.<sup>3</sup>
- i. e., by performing a sacrifice, it is possible for a person to conquer the repeated cycle of birth and death. He who performs a sacrifice, is devatā personified. Agni, a manifestation of Prajāpati, never dies. All objects having special qualities are his manifestation. A person by performing a sacrifice in agni himself attains the special quality.
- (c) Tām haittām Gotamo rāhūgaņah. Vidām chakāra sā ha janakam vaideham pratyutsasāda. Tām hāngajidbrāhmaņeshvanviyesha. Tāmu ha Yājňavalkye viveda. Sa hovācha sahasrambho Yājňavalkya dadmyo yasminvayam tvayim Mitravindāmanvavidāmeti. Vindate Mitram rāshṭramasya bhavatyapa punarmṛtyum jayati sarvamāyureti ya evam vidvānetayeshtyā yajate yo vai tadevam veda.4
- i. e., the Gotama Rāhu-gaņas had known a sacrifice called Mitravindā. That had gone to king Janaka of Videha...He who attains this sacrifice, conquers the cycle of birth and death.......

<sup>1</sup> कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मेदकाशस्ते यदास्मान्मत्यांच्छरीरादुत्कामन्त्यथ रोदयन्ति; 11.6.3.7; SB

<sup>2 2.3.3.9,</sup> SB

<sup>3 10.1.4.14,</sup> SB

<sup>4 11.4.3.20,</sup> SB

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- (d) Tasya vä aetasya brahmayajnasya, Chatvaro vashatkara yadvato väti yadvidyotate yatstanayati yadavasphürjati tasmadevamvidvate väti vidyotamane stanayatyavasphürjatyadhiyitaiva vashatkaranamachchhambatkarayati ha vai punarmrityumuchyate gachchhati brahmanah satmatam. 1
- (e) Sa shanmāsānudangeti shadāvrittāmstasmātsatrinah shadevordhvānmāso yanti shadāvrittānantareņo ha vā etamasanāya cha pūnarmrityuscha pāsanāyām cha punarmrityum cha jayanti ye vaishuvamaharūpayanti.<sup>2</sup>

Repeated allusions to death again implies that the fundamental of the Vedic religion of *Rebirth* was an accepted tenet. The following hymn of the Yajurveda further explains the same subject:

(f) Asuryyā nāma te lokā andhena tamasāvritāh. Tāmste pretyāpi gachchhanti ye ke chātmahano janāh.<sup>3</sup>

It is stated in the *Maitrāyani-samhitā*: asuryo vā etā yadoshadhayāh. It means that those who commit suicide are born as vegetation enwrapped with drakness etc. The idea of rebirth is alluded to in the Vedas, as well.

- (g) Sa mṛityurdevānabravīt. Itthameva sarve manushyā amṛitā bhavishyantyatha ko mahyam bhāgo bhavishyatīti te hochurnāto parah kaśchana saha śarīreṇamṛito asadyadaiva tvametam bhāgm harāsā aatha vyāvṛitya śarīreṇāmṛito asadyo amṛito asadvidyayā vā karmaṇā veti yadvai tadabruvanvidyayā vā karmaṇā vetyeshā haiva sā vidyā yadagniretadu haiva tatkarma yadagnih.<sup>5</sup>
- (h) Te ya aevametadviduh. Ye vaitatkarma kurvate mritvā punah sambhavanti te sambhavanta evāmritatvamabhisambhavantyatha ya aevam na vidurye vaitatkarma na kurvate mritvā punah sambhavanti ta aetasyaivānnam punah punarbhavanti.6

These nine references from the Veda and the brāhmaṇas, etc. clearly refer to the fundamental principle of Rebirth. It is also mentioned that by performing sacrifices a person gets a bright future

<sup>1 11.5.6.9,</sup> SB

<sup>2 25.1,</sup> Kauśika sūtra

<sup>3</sup> असुर्य्या नाम ते लोका अन्धेन तमसावृता: । तांस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जना: ।। 40 3, Yajurveda

<sup>4</sup> असुर्यों वा एता यदोषधय:, 1.6.3, MS

<sup>5 10.4.3.9,</sup> SB

<sup>6 10.4.3.10,</sup> SB

in his next birth: Sa ha sarvatanūreva yajamāno amushmimlloke sambhavati.¹ Persons are born after their death either in another world or in this world itself. Most of these references are from the *Šatapatha Brāhmaṇa* of Yājñavalkya who was a great scholar not only of the physical forces of creation but also of the meta-physical aspect of the vedic religion, as well.

LIFE SPAN

Besides enunciating the principle of rebirth, the brāhmaņas refer to the life span of human beings which was considered to be hundred years on an average. It is expressly stated that the life of a human being is hundred years. It is also stated that a human being could live for more than hundred years. The references available are:

- (a) Śatāyurvai purushah;2
- (b) Api hi bhūyāmsi śatādvarshebhyah purusho jīvati.3

i. e., the life span of human beings was considered to be hundred years, but one could live for more than hundred years, as well. How this was possible is also mentioned in the brāhmaṇas. It is specifically laid down that the agnihotra should never be performed before the sunrise. Day was always considered to be sacred; performance of a yajña during the day resulted in the ending of the evils and bad actions. He who performs a yajña before the sun-rise never lives for hundred years and he who performs a sacrifice after the sun-rise though may not attain immortality, still lives to enjoy full life. The fact is stated in the Satapatha Brāhmaṇa:

(a) Martyāh pitarāh purā hāyusho mijyate yo anudite manthatyapahatapāpmāno devā apa pāpmānam hate amritā devā nāmritatvasyāśāsti sarvamāyureti.

Oblations to the fire were offered to maintain and increase the

<sup>1</sup> स ह सर्व तन्रेव यजमानो ऽमुध्मिल्लोके सम्भवति, 4.6.1.1, SB

<sup>2</sup> शतायुर्वे पुरुष:, 11.7, KB

<sup>3</sup> अपि हि भूयांसि शताद्वर्षेम्यः पुरुषो जीवति, 1.9.3.19, SB

<sup>4</sup> मर्त्याः पितराः पुरा ह्यायुषो च्रियते योऽनुदिते मन्यत्यपहृतपाप्मानो देवा अप पाप्मानं हते ऽमृता देवा नामृतत्वस्याशास्ति सर्वमायुरेति, २.1.4.9

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life span. He who knows the fact and acts accordingly attains his complete age as:

(b) Ayushe kamagnihotram hüyate. Sarvamāyureti ya evam veda.1

Control over diet is an essential factor for long life. Excessive flesh on the body shortens the life span. It is caused by eating very often. It was, therefore, laid down in the brāhmaṇas that a person who eats only twice a day, once in the morning and then in the evening, attains the full age, i. e., of hundred years. A curious fact mentioned is that the animals do not transgress the laws of nature but the human beings always go against them. Therefore, it was laid down for them to eat only twice a day, as:

- (c) Naiva devā atikrāmanti. Na pitaro na paśavo manushyā evaike atikrāmanti tasmādyo manushyāṇām medyatyaśubhe medyati. Vihūrchhati hi na hyayanāya cha na bhavatyanritam hi kritvā medyati. Tasmādu sāyamprātarāśyeva syātsa yo haivam vidvāntsāyamprātarāśī bhavati sarvam haivāyureti.<sup>2</sup>
  - (d) Sāyam prātarvai manushyāṇām devahitamaśanam.8

He, who considered agni and vāyu as possessed of life and as giving life, always attained full life span and never died early. The fact is mentioned in the Maitrāyani-samhitā:

(c) Yo ha vai devānāmāyushmataśchāyushkritaścha veda sarvamāyureti na purāyushah pramīyate.4

It was considered possible to increase the life span by practising prāṇāyāma. The physical forces, considered as prāṇa, were accepted as possessed of life and giving life:

(f) Ete vai devā āyushmantaschāyushkritascha yadime prāṇah.5

1 आयुर्ष कमग्निहोत्र' हुयते । सर्वमायुरेति य एवं वेद, 1.9.5, MS

3 सायं प्रातर्वे मनुष्याणां देवहितमशनं, 3.6.3, MS

<sup>2</sup> नैव देवा अतिकामन्ति । न पितरो न पश्चवो मनुष्या एवैके ऽतिकामन्ति तस्माद्यो मनुष्याणां मेद्यत्यशुभे मेद्यति । विहूर्छति हि न ह्ययनाय च न भवत्यनृतं हि कृत्वा मेद्यति । तस्मादु सायंप्रातराश्येव स्यात्स यो हैवं विद्वान्त्सायंप्रातराशी भवति सर्वं हैवायुरेति, 2.4.2.6, SB

<sup>4</sup> यो ह वै देवानामायुष्मतश्चायुक्कतश्च वेदं सर्वमायुरेति न पुरायुषः प्रमीयते 2.3.5, MS

<sup>5</sup> एते वै देवा आयुष्मन्तश्चायुष्कृतश्च यदिमे प्राणाः, MS

Old age is the end of life. It was not advisible to exhaust bodily energy. It was considered possible to achieve the average life span and lengthan it by preserving the bodily energy which is compared to hundred coins of gold, as:

(g) Jarā vai devahitamāyustāvatīrhi samā jīvati......Ayushā vā esha vīryeņa vyridhyate yo agnimutsādayate. Šatāyurvai purushaśśatavīryam āyurvīryam hiraņyam yadhiraņyam śatamānam dadātyāyureva vīryam punarālabheta. 1

In Vedic literature, life span is always compared to gold. Use of golden ornaments touching the body is considered to lengthen the life span. It has been mentioned:

- (h) Hiraņyamabhivyanitvāyurvai hiraņyamāyushaivātmānamabhidhinoti.2
- (i) Yo bibharti dākshāyaṇam hiraṇyam sa jīveshu kriṇute dirghamāyuh.3

It is mentioned that to lengthen the life of a sick person, his mouth should be opened and breath should be put into his mouth. Such a patient will not die and shall live for his full life span, as:

(j) Yam kāmayedāmayāvinam jīvediti tam vyādāyābhivyanyādamritenaivainamabhivyaniti jīvati sarvamāyureti na purāyushah pramīyate.4

The authors of the brāhmaṇas had considered hundred years or more as life span as essential to a human being and have stated:

(k) Pūrņam grihņīyādyam kāmayeta sarvamāyuriyāditi pūrņamevāsmā āyurgŗihņāti sarvamāyureti.<sup>5</sup>

A few other factors which contribute to lengthen the life span are that a person should never rub the two feet together,

<sup>1</sup> जरा वै देविहतमायुस्तावतीिह समा जीवित ।.....आयुषा वा एष वीर्येण व्युध्यते यो ऽिनमुत्सा-दयते । शातायुर्वे पुरुषश्शतवीर्यं आयुर्वीर्यं हिरण्यं यद्धिरण्यं शंतमानं ददात्यायुरेव वीर्यं पुनरालभेत, 9.2, KS

<sup>2</sup> हिरण्यमभिव्यनित्वायुर्वे हिरण्यमायुर्वेवात्मानमभिधिनोति, 29.6, KS

<sup>3</sup> यो बिर्भात दाक्षायणं हिरण्यं स जीवेषु कृणुते दीर्घमायु:, 1.35.2, Atharva-veda

<sup>4</sup> यं कामयेदामयाविनं जीवेदिति तं व्यादायाभिन्यन्यादमृतेनैवैनमभिन्यनिति जीविति सर्वमायुरेति न पुरायुषः प्रमीयते, 37.10, KS

<sup>5</sup> पूर्ण गृह्णीयाद्य कामयेत सर्वभायु रियादिति पूर्णमेवास्मा आयुर्गृ ह्याति सर्वमायुरेति, 28.1, KS

which causes cross currents in the body shortening his longevity. Similarly, one should not scratch the head simultaneously with the finger tips of the two hands. Human beings should never sleep or lie down with their head to the north. This causes penetration of a magnetic field into the body again shortening the life. It may, however be mentioned that there are many more principles, observance of which leads to a happy and long life.

HAPPY MARRIED LIFE

The brāhmaṇas lay special stress on how to lead a happy life for hundred years. These brāhmaṇas refer to early life of celibacy or brahamcharya. Such references are few as the main theme of these works is to detail the meta-physical aspect of the universe. A principle for leading a happy life is to perform yajñas or sacrifices. Results of actions of previous births could be changed by the performance of yajñas. It is specifically laid down that one who performs yajñas, could never be afflicted by disease. The effect is not limited to a particular human being who performs yajñas but their performance has the effect on the whole nation, as well. These sacrifices have to be performed by a person having a family and the wife has to take part in it. As such the best description of family life available in the brāhmaṇas, is not available elsewhere.

The brāhmaṇas mention that illness and diseases afflict the human beings at the time of the conjuction of the seasons. Such diseases could possibly be warded off by the use of special types of herbs by a performer of yajñas. During such periods, he should use apāmārga or achyranthes aspera which is especially useful to kill the germs. It has been stated in the brāhmaṇas:

- (a) Ritusamdhishu hi vyādhirjāyate.1
- (b) Ritusamdhishu vai vyādhirjāyate.2
- (c) Yadapāmārgahomo bhavati rakshsāmapahatyai.3

<sup>1</sup> ऋतुसन्धिषु हि व्याधिर्जायते, 5.1; KB

<sup>2</sup> ऋतुसन्धिषु वै व्याधिर्जायते, 1.19, GB, Uttara-bhaga

<sup>3</sup> यदपामार्गहोमो भवति ूरक्षसामपहत्य, 1.7.1.8, TB

It is necessary to destroy the disease-spreading germs and insects. These could be killed by agni or its substances which are like gold, rays of the sun, the tree called gmelina arborea or kārshmaryya, water, the accented hymns of Sāmaveda and a brāhmaṇa;

- (d) Aginirhi Rakshsāmapahantā.1
- (e) Agnervā aetadreto yadhiraņyam nāshtrāņām rakshsāmapahatyai.2
- (f) Sūryo lii nāshṭrāṇām rakshasāmapahantā.3
- (g) Te (devāh) etam rakshohanam vanaspatimapasyan kārshmaryam.4
- (h) Brāhmaņo hi rakshsāmapahantā.5
- (i) Sāmahi nāshṭrāṇām rakshsāmapahantā.6
- (j) Apo vai rakshoghnih.7

It is clear that fire, rays of the sun, apāmārga or achyranthes aspera, kārshmaryya or gmelina arborea kill the germs of diseases. Even today these are helpful in killing germs. These germs generate diseases and shorten the life span. In order to increase the human life span, the brāhmaṇas suggest the above remedies. Wearing golden ear-rings always meant to ward off disease and add to long life. A person performing yajñas could ward off personal as well as diseases affecting the whole nation. The life span of hundred years implies that nobody should die earlier. A son should never die during the life time of the father. A happy family consisted of parents and the children who never died during the life-time of the parents. The brāhmaṇas also emphasise that each family must have a son. Without a son bliss is not attained. Dependent on the son, the parents lead a happy old age:

## (k) Nāputrasya Loko asti.8

<sup>1</sup> अग्निहि रक्षसामपहन्ता, 1.2.1.6, ŚB

<sup>2</sup> अग्नेर्वा अप्तद्रेतो यद्हिरण्यं नाष्ट्राणां रक्षसामपहत्ये, 14.1.3.29, SB

<sup>3</sup> सूर्यो हि नाष्ट्राणां रक्षसामपहन्ता, 1.3.4.8, SB

<sup>4</sup> ते (देवाः) एतं रक्षोहणं वनस्पतिमपश्यन् काष्मंर्यम्, 7.4.1.37, SB

<sup>5</sup> ब्राह्मणो हि रक्षसामपहन्ता, 1.1.4.6, SB

<sup>6</sup> सामहि नाष्ट्राणां रक्षसामपहन्ता, 4.4.5.6, SB

<sup>7</sup> आपो वै रक्षोध्नी:, 3.2.3.12, TB

<sup>8</sup> नापुत्रस्य लोकोशस्त, 7.13, AB

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## THE BRAHMANAS

(l) Tasmāduttaravayase putrānpitopajīvati.1

A person not having a son on account of his actions in the past life, should perform yajñas to be blessed with a son. Performance of the Putresh! yajña is a penance to get rid of the bad actions of the previous births.

A son and other children could become intelligent. It is stated in the Satapatha Brāhmaṇa, he, who eats in the presence of his wife cannot give birth to a very healthy son. A wife gives birth to a very strong son whose husband does not eat in her presence. The wife should, similarly, not eat in the presence of the husband as expressed in the same brāhmaṇa:

- (m) Tasmājjāyāyā ante nāśnīyādvīryavānhāsmājjāyate vīryavantamu ha sā janayati yasyā ante nāśnāti.<sup>2</sup>
- (n) Tasmādimā mānushya striystira ivaiva pumso jighatsanti.3

This has been the practice in our country even a few decades earlier. The effect of modern culture has caused its upsetting. But it is prescribed in the *Mānava* and *Vārāha-grihya-sūtras* that husband and wife should take meals in the same utensils.

The rituals described in the brāhmaṇas on the basis of the Vedic hymns have been elaborated in grihya sūtras. It is stated in the Satapatha Brāhmaṇa that a new born son should be named very early:

(o) Tasmātputrasya jātasya nāma kuryāt.4

EXALTED POSITION of WIFE

Elaborate qualitics and features of a prospective wife are mentioned. A lady whose hips and loins are fleshy, whose upper portion of

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<sup>1</sup> तस्मादुत्तरवयसे पुत्रान्पितोपजीवति, 12.2.3.4, SB

<sup>2</sup> तस्माज्जायाया अन्ते नाश्नीयाद्वीर्यवान्हास्माज्जायते वीर्यवन्तमु ह सा जनयति यस्या अन्ते नाश्नाति, 10.5.2.9, \$B

<sup>3</sup> तस्मादिमा मानुष्य स्त्रियस्तिर् इवैव पुंसो जिघत्सन्ति, 1.9.2.12, SB

<sup>4</sup> तस्मात्पुत्रस्य जातस्य नाम कुर्यात्, 6.1.3.9, SB

the breast is smaller as compared to the hips and whose waist is narrow, is praise worthy. Who has wide and fleshy hips is praised by menfolk. A lady having charming features is the beloved of men. The beauty of ladies lies in their beautiful long hair, wide forchead and hips. Family life is dependent on both the husband and the wife. To ensure a happy family life, the qualities of a wife and her rights have been described in the brāhmaṇas:

- (a) Evamiva hi yoshām praśamsanti prithuśronirvimrishtantaramsa madhyc samgrāhyeti. 1
- (b) Paśchādvarīyasī prithuśroņiriti vai yoshām praśamsanti.2
- (c) Tasmādrūpiņī yuvatih priyā bhāvukā.3
- (d) Etadu vai yoshāyai samriddham rūpam yat sukaparddā sukaparddā sukurīrā svaupaśā.4

A man should marry a wife possessing all these good qualities because, if marired, he is not entitled to perform a yajña without a wife:

(e) Ayajño vā eshah. Yo apatnīkah.5

A wife is half the portion of a man's life and is thereore, called a better-half. The idea had deep roots in the hearts of the Aryans and their ladies enjoyed the maximum respect. They were personified prosperity as stated;

- (f) Atho ardho vā esha ātmanah. Yatpatnī.6
- (g) Śriyā vā etadrūpam yatpatnyah.7

Ladies unable to practise celibacy have to be discarded, not in family life but, while performing special yajñas, as stated:

<sup>1</sup> एविमव हि योषां प्रशंसन्ति पृथुश्रीणिवृमुब्टान्तरां सा मध्ये संग्राह्ये ति, 1.2.5.6, SB

<sup>2</sup> पश्चाद्वरीयसी पृथुश्रोणिरिति व योषां प्रशंसन्ति, 3.5.1.11, SB

<sup>3</sup> तस्माद्र्पिणी युवतिः प्रिया भावुका, 13.1.9.6, SB

<sup>4</sup> एतदु वै योपाय समृद्धं रूपं यत् सुकपर्हा सुकपर्हा सुकुरीरा स्वीपशा, 6.5.1.10, SB

<sup>5</sup> अयज्ञो वा एष: । योऽपत्नीक:, 2.2.2.6, TB

<sup>6</sup> अथो अर्ढो वा एव आत्मन: । यत्पत्नी, 3.3.3.5, 'TB

<sup>7</sup> श्रिया वा एतद्रूपं यत्पूत्त्यः, 2.9.4.7, TB

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## THE BRAHMANAS

- (h) Anritamstrī śūdrah śvā krishņah śakunistāni na preksheta.1
- (i) Trayā va nairritā akshāh striyah svapnah.2

Nature of woman is aptly analysed in the brāhmaṇas while mentioning that women cherish meaningless conversation and are found of singers and dancers, as:

- (j) Tasmādapyetarhi moghsamhitā eva yoshā. Tasmādya eva nrityati yo gāyati tasminnevaitā nimiślatamā iva.<sup>3</sup>
  - (k) Tasmādgāyantam striyāh kāmayante.4
  - (l) Tasmādgāyanstriyāh priyah,5

The brāhmaṇas refer to the vocation of woman as knitting cotton and wool:

(m) Tadvā aetatstrīņām karma yadūrņāsūtram,6

Observance of fidelity was considered of importance. Following the vedic view, the brāhmaṇas laid special stress on the importance of wives following their husbands. The priest enquires of the wife as with whom she has relations. If she has relations with a person other than her husband, she commits a sinful act and if concealing such desires, should not offer oblation. If she admits her guilt, the effect of the sinful act is lessened and it is more or less truth. If she does not admit, it causes harm to those who are her relations and whom she wishes well:

(n) Sa patnīmudāneshyanprichchhati kena chrasīti varuņyam vā aetatstrī karoti yadanyasya satyanyena charatyatho nenmeantah śalyā juhvaditi

<sup>1</sup> अनुतं स्त्री शूद्र: श्वा कृष्ण: शकुनिस्तानि न प्रेक्षेत, 14.1.1.31, SB

<sup>2</sup> त्रया वं नैऋंता अक्षाः स्त्रियः स्वप्तः, 3.6.3, MS

<sup>3</sup> तस्मादप्येर्तीह मोघसंहिता एव योषा । तस्माद्य एव नृत्यति यो गायति तस्मिन्नेवैता निमिश्लतमा इव, 3.2.4.6, SB

<sup>4</sup> तस्माद्गायन्तं स्त्रियः कामयन्ते, 6.1.6.44, TS

<sup>5</sup> तस्माद्गायन्स्त्रयाः त्रियः, 3.7.3, MS

<sup>6</sup> तड़ा ऽएतत्स्त्रीणां कर्म यदूर्णासूत्रम्, 12.7.2.11, ŚB

tasmātprichchhati niruktam vā aenah kanīyo bhavati satyam hi bhavati tasmādveva prichchhati sā yanna pratijānīta jñātibhyo hāsyai tadahitam syāt.1

Even if the husband is not possessed of good qualities, it is the bounden duty of a wife to follow him. An emphatic expression by Sukanyā to follow her husband to whom she was given in marriage by her father is mentioned in Satapatha Brāhmaņa as:

(o) Sā (Sukanyā) hovācha yasmai mām pitā adānnaivāham tam jīvantam hāsyamīti.2

i.e., Sukanyā spoke to the two Aśvi brothers, 'my father has married me to my husband and I shall not leave him as long as he is alive.' In his Bāla-kṛidā commentary, Viśvarūpa elucidates it further and states that a person strong enough to live should not be discarded by his wife:

(p) Evam cha satyāmnāyā api kshatriyavišayā eva naivāham tam jīvantam hāsyāmi, ityādi.3

It is stated in the same brāhmaņa that for a wife, husband is her honour and her staying in the house is her quality:

- (q) Patayo hyeva striyai pratishthā.4
- (r) Grihā vai patnyai pratishthā.5

It is not to be presumed that wives in those ages were only ornaments of the house-hold. Their knowledge of the religion and taking part in religious discussions was a speciality. Gargi is most famous of all of them. Ordinarily, ladies seldom took part in meetings, as:

<sup>1</sup> स पत्नीमुदानेष्यन्पृच्छिति केन चरसीति वरुण्यं वा ऽएतत्स्त्री करोति यदन्यस्य सत्यन्येन चरत्ययो नेन्मेऽन्तः शस्या जुहवदिति तस्मात्पृच्छिति निरुक्तं वा ऽएनः केनीयो भवति सत्यं हि भवति तस्माद्वेव पृच्छिति सा यन्न प्रतिजानीत ज्ञातिम्यो हास्यै तदहितं स्यात्, 2.5.2.20, SB

<sup>2</sup> सा (सुकन्या) होवाच यस्मै मां पिता ऽदान्नैवाहं तं जीवन्तं हास्यमीति, 4.1.5.9, SB

<sup>3</sup> एवं च सत्याम्नाया अपि क्षत्रियविषया एव नैवाहं तं जीवन्तं हास्यामि, इत्यादि, 1.69

<sup>4</sup> पतयो ह्येव स्त्रिय प्रतिष्ठा, 2.6.2.14, SB

<sup>5</sup> गृहा वे पत्न्ये प्रतिष्ठा, 3.3.1.10, SB

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(s) Tasmātpumāmsah sabhām yanti na striyah.1

A reference from Kāthaka Brāhmaņa in the Vāsishtha-dharmasūtra relates to those husbands who cannot practise celibacy even when their wives are fast approaching child-birth; their wives were ordained to sleep with their husbands, as:

(t) Api nah śvo vijanishyamāṇāh patibhih saha śayīranniti stṛīṇāmindradatto vara iti.2

Killing ones wife was a henious crime. *Prajāpati* spoke to the *devatās* not to kill ladies. It is also mentioned that a lady never kills a person:

- (u) Na vai strīyam ghnanti.8
- (v) Na vai yoshā kanchan hinasti.4

Sale of girls was abominable. In certain regions of the country, such a practice appears to have been prevalent as it is stated that the father of a girl should be paid hundred coins and a chariot and who has been purchased by the husband commits a sinful act if she has relations with another person:

- (w) Tasmādduhitrimate adhiratham satam deyam itīha krayo vijnāyate.5
- (x) Amritam vā eshā karoti yā patyuh krītā satyathānyaischarati.6

It is stated in brāhmaņas that the meals prepared or touched by a lady during her menstrual period should not be eaten:

(y) Vijňāyate hi—tasmādrajasvalāyā annam nāśnīyāt,?

<sup>1</sup> तस्मात्पुमांस: सभां यन्ति न स्त्रिय:, 4.7.4, MS

<sup>2</sup> अपि नः श्वो विजनिष्यमाणाः पतिभिः सह शयीरिन्निति स्त्रीणामिन्द्रवत्तो वर इति,

<sup>3</sup> न वे स्त्रियं घ्नन्ति, 11.4.3.2, SB

<sup>4</sup> न वै योषा कंचन हिनस्ति, 6.3.1.39, SB

<sup>5</sup> तस्माद्दुहित्मते ऽघिरथं णतं देयम्, इतीह ऋयो विज्ञायते । Compare, Bāla-krīḍā commentary on 1.80 of Yājňavalkya-smriti.

<sup>6</sup> अमृतं वा एषा करोति या पत्युः क्रीता. सत्यथान्येश्चरति. 1,10.11, MS

<sup>7</sup> विज्ञायते हि—तस्माद्रजस्वलाया अन्तं नाश्नीयात्, 5.8, Vāsishtha-dharma-sūtra

Marriage with a daughter who has no brother was not considered proper as the son of such a girl is normally adopted by her parents. It is stated in the Nirukta (3.5) on the basis of a brāhmaṇa or samhitā of the Bhāllavīs and also referred to by Viśvarūpa in his commentary called Bāla-krīdā:

(z) Nābhrātṛīmupayachchheta tattokam hyasya bhavati, iti bhāllavinām śrute.<sup>1</sup>

Another reference from a brāhmaṇa is quoted in the Vāsishṭha-dharma-sūtra stating that a girl without a brother returns back to her parental family and behaves as their son, as:

(aa) Vijnāyate—abhrātrikā pumsah pitriņabhyeti pratīchinam gachchhati putratvam.2

ACTIONS: CAUSE and EFFECT

Man is restless. He is never inactive. The actions are both good and bad. These have a cause and effect. One is not immune from facing the result. What are evil acts? The universe, a manifestation of the Almighty, is governed by certain basic truths; if upset, these in turn disturb advancement of human beings. The universe, has mainly thirty three Gods like fire, air, water, sun, etc. Their unlimited use for human benefit leads to their progress; but wilful disturbance like keeping the fire impure, polluting the air or water or the rays of the sun, are sinful actions resulting in evil effects on the person committing such acts.

A person leading a haphazard life, wilfully not acquiring knowledge, telling lies, interfering with the fundamentals of nature, is committing evil actions and has to reap their result. The evil actions are detailed in the brāhmaṇas. Such actions cause pain and sufferance and all persons have to face the results of the actions of their past and present births. These brāhmaṇas also mention the methods to avoid them and get rid of their bad effects.

<sup>1</sup> नाम्रात्रीमुपयच्छेत् तत्तोकं ह्यस्य भवति, इति भाल्लविनां श्रुते:, 1.53

<sup>2</sup> विज्ञायते अभातृका पुंसः पितृन्य्येति प्रतीचीनं गच्छति पुत्रत्वम्, 17.16

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A means to wipe out sorrow is to perform yajñas. It is possible to rule over the whole universe by performing yajñas. Immense strength can be drawn from the nature by performing yajñas on the full-moon day, considered to be especially auspicious. All the sinful acts and methods to get rid of them were once mentioned in the brāhmaṇas, most of these having been lost, the available information on them is limited and scanty. It is stated:

(a) Brāhmaņoktā vidhayasteshāmutsannāh pāṭhā prayogādanumīyante.1

Viśvarūpa has also stated that most of these informations are now lost;

(b) Sākhānām viprakīrņatvāt purushāņām pramādatah. Nānā prakarņasthatvat smṛitimūlam na gṛihyate.<sup>2</sup>

These brāhmaṇas are great advocates of yajñas. It is desirable that there is no interruption in their performance. Similarly, great stress is laid on truthfulness; the hymns specially elaborate this basic principle of life. Those who speak lies are considered impure by the brāhmaṇas. The speech of a person who tells a lie has no effect. He who tells a lie, kindles fire with water and looses his lusture:

- (c) Amedhyo vai purusho yadanritam vadati.3
- (d) Etadvāchaschhidram yadanritam.4
- (e) Atha yo anritam vadati yathāgnim samiddham tamudakenābhishiñchedevam hainam ha jāsayati tasya kanīyah kanīya eva tejo bhavati śvah śvah pāpīyān bhavati tasmādu satyameva vadet.<sup>5</sup>

It is stated in the *Taittirtya-samhitā* that while performing a yajña one should not tell a lie, or eat meat or sleep with a lady; instead

<sup>1</sup> ब्राह्मणोक्ता विधयस्तेषामुत्सन्नाः पाठा प्रयोगादनुमीयन्ते, 14.12.1() Apastamba-dharma-sūtra

<sup>2</sup> शास्त्रानां विप्रकीणंत्वात् पुरुषाणां प्रमादतः । नाना प्रकरणस्थत्वत् स्मृतिमूलं न गृह्यते । Introduction to Bāla-kriḍā commentary.

<sup>3</sup> अमेच्यो वे पुरुषो यदन्तं वदति, 3.1.3.18, SB

<sup>4</sup> प्तद्वाचिष्ठद्वः यदन्तम्, 8.6.13, TMB

<sup>5</sup> अय यो अनुतं वदित यथाग्निं सिमद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जासयति तस्य कनीयः कनीय एव तेजो भवति भवः भवः पापीयान् भवति तस्मादु सत्यमेव वदेत्र, 2.2.2.19, SB

one should be celibate, even if married. One should not sleep on a bed after offering an animal as oblation; should not eat meat; and should be celibate:

- (f) Nānritam vadenna māmsamasnīyānna striyāmupeyāt.1
- (g) Naitena paśuneshtvopari śayīta na māmsamaśnīyānna mithunamupeyāt.<sup>2</sup>

Rita and satya are distinguished in the hymns. The same distinction in their meaning is referred to in the brāhmaṇas. However, anrita and asatya are synonyms. While explaining the meaning of hymn 12.14 of Yajurveda, it is stated in the Śatapatha Brāhmaṇa that rita means satya:

### (h) Ritamiti satyam.3

What is satya or truth? To narrate a fact as seen or heard, is to speak the truth. Satya or truth is supported by eyes and in a dispute a person saying that I have seen with my own eyes, is believed by all:

(i) Chakshurvā ritam tasmādyataro vivadamānayorāhāhamanushthayā chakshushādarsamiti tasya sraddadhāti.4

By speaking the truth a person is drawn towards heaven:

(j) Ritenaivainam svargam lokam gamayanti.5

Satya or truth comprises of the three-fold knowledge of the Vedas, therefore, to study the Veda is a truthful path. His glory cannot be faded who speaks the truth. To sum up, whatever is not truth is a lie and an evil act:

(k) Taddyattat satyam. Trayı sā vidyā.6

<sup>1</sup> नानुशं वदेन्न मांसमश्नीयान्न स्त्रियमुपेयात्, 2.5.5.32, TS

<sup>2</sup> नैतेन पशुनेष्ट्वोपरि शयीत न मांसमश्नीयान्न मिथुनमुपेयात्, 6.2.2.39, SB

<sup>3</sup> ऋतमिति सत्यम्, 6.7.3.11, SB

<sup>4</sup> चक्षुर्वा ऋतं तस्माद्यतरो विवदमानयोराहाहमनुष्ठया चक्षुषादर्शमिति तस्य श्रद्धषाति, 2.40, AB

<sup>5</sup> ऋतेनैवैनं स्वर्गं लोकं गमयन्ति, 18.2.9, TMB

<sup>6</sup> तद्यत्तत् सत्यं । त्रयी सा विद्या, 9.5.1.18. SB

(1) Evam ha vā asya jitamanapajayyamevam yaso bhavati ya evam vidvāntsatyam vadati.1

Laying stress on truthfulness, the brāhmaṇas mention many other evil acts. It is prescribed that a brāhmaṇa should hot drink and should not be born of sin. Drinking wine is condemned as it leads to quarrel between the old and the young, and daughter-in-law and the father-in-law. A brāhmaṇa has to learn and teach and drinking wine is a hindrance in it:

- (m) Tasmādbrāhmaņah surām na pibet. Pāpmanātmānam netsamsrijā iti.2
- (n) Tasmādbrāhamaņassurām na pibati pāpmanā netsamsrijā iti.3
- (o) Tasmājjyāyāmscha kanīyāmscha snushā cha svasurascha surām pītvā saha lālapata āsate.4

Ajīgarta had committed a henious crime and repented for selling his child. His own evil act caused him great sufferance:

(p) Sa hovāchājīgartah Sauyavasih : tadvai mā tāta tapati pāpam karma mayā kritam.<sup>5</sup>

Abortion was considered a great sin according to brāhmaņas as mentioned in the Bāla-kṛīḍā commentary:

(q) Kāṭhake apyaśvamedhavadagnishṭomasyāpi "bhrūṇahatyāyā vā esho ati muchyate yo agnishṭomasamstham yajate.6

Viśvarūpa has also stated:

(r) Tathā chāmnāyah—sarvām brahamhatyāmapahanti yo aśvamedhena

<sup>1</sup> एवं ह वा ऽअस्य जितमनपजय्यमेवं यशो भवति य एवं विद्वान्त्सत्यं वदति, 3.4.2.8, SB

<sup>2</sup> तस्माद्त्राह्मणः सुरां न पिवेत्। पाप्मनात्मानं नेत्संसृजा इति, 2 4.2, MS, from Agnishomiya-Brāhmaṇa of Charakas.

<sup>3</sup> तस्माद् ब्राह्मणस्सुरां न पिवति पाप्मना नेत्संसृजा इति, 12.12, KS

<sup>4</sup> तस्माज्ज्यायांश्च कनीयांश्च स्नुषा च श्वशुरश्च सुरां पीत्वा सह लालपत आसते, ibid

<sup>5</sup> स होवाचाजीगर्तः सौयवसिः— तद्वे मा तात् तपति पापं कर्म मया कृतम्, 8.17, AB

<sup>6</sup> काठके उप्यश्वमेघवदन्निष्टोमस्यापि 'भ्रू णहत्याया वा एषोऽति मुच्यते योऽन्निष्टोमसंस्थं यजते, 3.237

yajate. Agnishtutā bhisasyamānam yājayet bhrūņahatyāyā vā esho atimuchyate yo abhijitā yajeta, iti.<sup>1</sup>

i. e., by performing an Agnishtoma yajña, it is possible to be absolved of the sin of abortion.

It was considered to be a sin to have intercourse with a lady in her menstrual period, as stated in Satapatha Brāhmaņa:

# (s) Ātreyyā yoshitainasvi.2

As quoted in the Apastamba-dharma-sūtra from a brāhmaṇa, he whose teacher is without knowledge and is offered a sacred thread or Yajñopavīta by him, enters darkness from darkness. Acquisition of knowledge was a great achievement among the Āryas and those without knowledge were condemned:

(t) Tamaso vā esha tamah pravišati yamavidvānupanayate yaschāvidvān, iti hi brāhamaṇam.<sup>3</sup>

Affliction by disease is the result of sins of the past births and for transgressing the fundamentals of nature and health. It is stated in the Kāṭhaka-samhitā:

# (u) Pāpmanaisha gṛihīto ya āmayāvī.4

It was considered undesirable to receive meals from one who has been ordained and to utter bad language or accept names. In the Apastamba-dharma-sūtra on the basis of a reference from a brāhmaṇa, it is stated that one should not take meals from a person who is inimical or who is acting in an inimical manner. One should not take meals from a person who discusses the knowledge of yajñas in a faulty manner or has acted like that. Partaking meals from such a person amounts to eating meals full of sin. Irrational criticism of religion was a sin:

<sup>1</sup> तथा चाम्नाय:—सर्वा ब्रह्महत्यामपहन्ति यो अश्वमेघेन यजते । अग्निष्टुताभिशस्यमानं याजयेत् भ्रूणहत्याया वा एषोऽतिमुच्यते योऽभिजिता यजेत, इति, 3.244, Bāla-krīḍā Commentary

<sup>2</sup> आत्रेय्या योषितेनस्वी, 1.4.5.13, SB; Compare 3.245, Bāla-kriḍā Commentary

<sup>3</sup> तमसो वा एष तम: प्रविशति यमविद्वानुपनयते यश्चाविद्वान्, इति हि ब्राह्मणम्, 1.1.1.11, ADS

<sup>4</sup> पाप्मनेष गृहीतो य आमुयावी, 13.6, KS

- (v) Tasmāddīkshitasya nānnamadyānnāślīlam kīrtayenna nāma gṛihṇīyāt.1
- (w) Dvishandvishato vā nānnamašniyāddoshena vā mīmāmsamānasya mīmāmsitasya vā.2
  - (x) Pāpamānam hi sa tasya bhakshyatīti vijñāyate.3

To rob a person of his money was also a sin:

(y) Yathā ha va idam nishādā vā selagā vā pāpkrito vā vittavantam purushamaraņye grihītvā karttamanvasya vittamādāya dravanti.<sup>4</sup>

Good and bad actions have their effect and result. Good and pure deeds cause happiness and bad and sinful deeds lead to misery. Salvation from misery lies in penance and performing yajñas.

RAIN FALL

Rain fall, its cause and effect, is well described by the exponents of the brāhmaṇas who had exhaustive knowledge of this scientific subject. The primary cause is formation of smoke by fire, formation of clouds by smoke, and clouds in turn cause rain. Fire or heat cause the rainy clouds move towards the sky. Heat of the sun causes rain. Force of air helps rain to fall on the earth. The easterly rays of the sun also cause rain:

- (a) Agnervai dhūmo jāyate dhūmādabhramabhrādvrishtih.5
- (b) Agnirvā ito vrishtimudīrayati dhāmachchhadiva bhūtvā varshati marutassrishtām vrishtim nayanti. Yadāsā ādityo arvān rasmibhih paryāvartate atha varshati.6
  - (c) Viddyud hidam vrishtimannādyam samprayachchhati.7

<sup>1</sup> तस्माद्दीक्षितस्य नान्नम्द्यान्नाश्लीलं कीर्तयेन्न नाम गृह्णीयात्, 23.6, KS

<sup>2</sup> द्विषन्दिषतो वा नान्नमण्नीयाद्दोषेण वा मीमांसमानस्य मीमांसितस्य वा, 2.3.6.19, ADS

<sup>3</sup> पापमानं हि स तस्य मध्यतीति विज्ञायते, 2.3.6.20, ADS

<sup>4</sup> यथा ह व इदं निषादा वा सेलगा वा पापकृतो वा वित्तवन्तं पुरुषमरण्ये गृहीत्वा कर्त्तमन्वस्य वित्त-मादाय द्रवन्ति, 8.11, AB

<sup>5</sup> अग्नेवें घूमो जायते घूमादभ्रमभ्राद्वृष्टि:, 5.3.5.17, SB

<sup>6</sup> अग्निर्वा इतो वृष्टिमुदीरयित घामच्छदिव भूत्वा वर्षेति मस्तस्सृष्टां वृष्टिं नयन्ति । यदासा आदित्यो ऽर्वोङ् रिमिभिः पर्यावर्तते ऽथ वर्षेति, 11.10, KS; Compare 2.4.9.10, TS and 2.4.8, MS

<sup>7</sup> विद्युद् हीदं वृष्टिमन्नाद्यं संप्रयच्छति, 2.41, AB

Heat is most essential for the universe and the human body. Heat alone causes rain and produces cereals and eatables.

(d) Tasyā ete ghore tanvau viddyuchcha hrāduniścha.1

The two dreadful forms accompanying rain are thunder and hail-storm:

(e) Tau yadi krisnau syātamanyataro vā krishnastatra vidyādvarshishyattyaishamah parjanyo vrishtimānbhavishyattyetadu vijnānam.2

Like the black coloured clouds causing rain, if either one or two bullocks of the chariot of *soma* are black, it rains. What is *soma* and the two bullocks of his chariot? The expression in the brāhmaṇas is not further explained. However, black colour and similar objects are associated with rain fall.

Another factor that causes rain is wind, which is the propelling force for it. The formation of clouds takes place on account of wind which causes them to move in its own direction and rules over the rain fall or the monsoon season. It has been stated in the brāhmaṇas:

- (f) Ayam vai varshasyeshte yo ayam pavate.3
- (g) Tasmādyām diśam vāyureti tām diśam vrishţinveti.4
- (h) Maruto vai varšasyešate.5

A similar description is available in the Rigveda:

- (i) Udīrayathā marutah samudrato yūyam vrishṭim varshayathā pūrīshiṇah.6
  - (j) Ito hyagnirvrishtim vanute.7

<sup>1</sup> तस्या एते घोरे तन्वी विद्यु ज्वहादुनिश्च, 12.8.3.11, SB

<sup>2</sup> तौ यदि कृष्णी स्यातमन्यतरो वा कृष्णस्तत्र विद्याद्वर्षिष्यत्येषमः पर्जन्यो वृष्टिमान्भविष्यतीत्येतदु विज्ञानम्, 3.3.4.11, SB

<sup>3</sup> अयं वै वर्षस्येष्टे योऽयं पवते, 1.8.3.12, SB

<sup>4</sup> तस्माद्यां दिशं वायुरेति तां दिशं वृष्टिन्वेति, 8.2.3.5, SB

<sup>6</sup> महतो वै वर्शस्येशते, 9.1.2.5, SB

<sup>6</sup> उदीरयथां मस्तः समुद्रतो यूयं वृष्टिं वर्षयथा पुरीषिणः, 5.55.5, RV

<sup>7</sup> इतो ह्यानिव् िष्टं तजुते, 3.8.9.22, SB

On this earth, agni or heat causes rain. Kārtri Yajña praised in the Śrauta Sūtras is mentioned in the brāhmaṇas. Performance of this yajña causes rain to fall. The same fact is repeated in the Maitrā-yant Samhitā. These yajñas related to the soma are called Kārtri. The oblations in the Kārtri yajña related to soma causes rain to fall on this earth from the atmosphere:

- (k) Saumyāni vai karīrāņi saumī ha u tvevāhutiramuto vrishtim chyāvayati.1
- (l) Varshya udake yajetaitaddhyannādyasya nedishṭam vṛishṭīkāmo yajeta vāyurvā ime samīrayati.2
- i. e., it is prescribed to perform a yajña with the rain-water as, this water is very near to the eatables. A person desiring to have rain should perform a yajña. It is the wind that carries the clouds.

The water in the clouds destroys them as their force or heaviness makes them shed it. It is stated:

- (m) Āpo ha vai vritram jaghnustenaivaitadvīryeņāpah syandante.3
- (n) Etasyāmupadīchyāndiśi bhūyishtham vidyotate.4

While describing the rain clouds, the brāhmaṇas mention lightening, as well, which mostly shines in the north direction and is the lustre of water:

(o) Vidyudvā apām jyotih.5

Another factor mentioned in the Jaiminiya Brāhmaṇa is the loud noise which causes the clouds to shed water:

(p) Tasmād brihatastotre dundubhīnudvādayanti varshukah parjanyo

<sup>1</sup> सौम्यानि वै करीराणि सौमी ह उ त्वेवाहुतिरमुत्तो वृष्टिं च्यावयति, 1.10.12, MS

<sup>2</sup> वर्ष्यं उदके यजेतैतद्वचन्नाद्यस्य नेदिष्टं वृष्टिकामो यजेत वायुर्वा इमे समीरयित, 4.3.3, MS; more references on rainfall are available in 7.5.2.37, SB and 1.10.7; 3.8.9; and 4.7.7, MS

<sup>3</sup> आपो ह वै वृत्र जघ्नुस्तेनैधैतहीर्येणापः स्यन्दन्ते, 3.9.4.14, SB

<sup>4</sup> एतस्यामुपदीच्यान्दिशि भूयिष्ठं विद्योतते, 2.4, Shadvimsa-brāhmaņa

<sup>5</sup> विद्युद्धा ऽअपां ज्योति:, 7.5.2.49, SB

<sup>6</sup> तस्माद् ब्हतस्तोत्रे दुन्दुभीनुद्वादयन्ति वर्षु कः पर्जन्यो भवति, 1.143, JB 🦟

The rain fall and its causes were well known to the Aryans. Varāhamihira, in his Brihat-samhitā has specially treated this subject. The rain water purified by yajāas further purifies food and other waters. Pure food and water help build a healthy body and end diseases; such a body performs all actions. The exponents of the brāhmaṇas had devoted themselves to the subject and details of the science of rain fall.<sup>1</sup>

#### RIVETTING of METALS

It is stated in the pūrva-bhāga of the Gopatha Brāhmana to rivet gold and silver with salt and gold respectively:

- (a) Lavaņena suvarņam samdadhyāt.2
- (b) Suvarņena rajatam (samdadhyāt).3

**GEOMETRY** 

Understanding of Geometry by the exponents of the brāhmaṇas was well advanced. An eagle shaped altar having in its centre four triangles; two triangles on sides and one triangle at the tail end is mentioned. It has seven triangles, i. e., this altar is of seven human beings, the four triangles are the body of that human being and the three triangles are the sides and the tail end:

- (a) Chaturaśra-śyenachiti.4
- (b) Sa vai saptapurusho bhavati.....Chatvāro hi tasya purushasyātmā trayah pakshapuchchāni.<sup>5</sup>

The form of this altar is like an eagle. Example of such an altar has been excavated at Kauśāmbi, near Allahabad. A thorough knowledge of triangles is necessary to build them. Ordinary people avoided building this difficult multi-faced altar and preferred to have an altar of one triangle only. The Satapatha Brāhmaṇa, however, does not support this idea:

<sup>1</sup> See also Irrigation in India through the ages, Satya Shrava, Delhi, 1951

<sup>2</sup> लवणेन सुवर्णे संदघ्यात्, 1.14 3 सुवर्णेन रजतम् (संदघ्यात्), 1.14

<sup>4</sup> चतुरश्रश्येनचिति, 10.2.2.5-8, SB

<sup>5</sup> स वै सप्त पुरुषो भवति ।...., चत्वारो हि तस्य पुरुषस्यात्मा त्रयः पक्षपुच्छानि, 10.2.2.5, SB

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- (c) Taddhaike. Ekavidham prathamam vidadhāti.....na tathā kuryāt.1
- (d) Tasmādu saptavidhameva prathamam vidadhīta.2

i. e., many people construct one triangle only. One should have seven triangles in the beginning.

In Kāthaka Samhitā other forms of altars mentioned are of triangle, square, round and trough shapes:

- (e) Pra-u-ga chitam chinvita,3 i. e. to have a triangle shaped altar.
- (f) Ubhayatah pra-u-gam chinvita,4 i. e., to have a square shaped altar.
- (g) Rathachakrachitam chinvīta,5 i. e., to have a round shaped altar.
- (h) Dronachitam chinvita,6 i. e., to have a trough shaped altar.

Similarly, other forms of altars are mentioned in Satapatha Brāhmaṇa, Taittiriya Samhitā, Kāṭhaka Samhitā and other works. The details of geometrical formations were known to them and their knowledge of the subject was exhaustive.

THE HEAVEN

The few details mentioned in the preceding pages bring forth the varied and diverse subjects with which the exponents of the brāhmaṇas were intimately familiar. The treatment of each subject as available in the brāhmaṇas is exhaustive and their details are interspersed in the available brāhmaṇas related to the four Vedas. A thorough study of them brings forth the pertinent fact that the exhaustive Vedic literature must have had still more grasping details, helpful to analyse and put forth a simple, lucid and analytical treatment of the various aspects. The Vedas have mostly metaphysical and divine subjects revealed in them. The brāhmaṇas explicitly expound

<sup>1</sup> तद्वेके । एकविषं प्रथमं विद्याति ····· न तथा कुर्यात्, 10.2.3.17, ŚB

<sup>2</sup> तस्मादु सप्तविधमेव प्रथमं विद्यीत, 10.2.3.18, SB

<sup>3</sup> प्र-उ-ग नितं चिन्वीत, 21.4, KS

<sup>4</sup> उभयतः प्र-उ-गं चिन्वीत, ibid

<sup>5</sup> रथचक्रचितं चिन्वीत, ibid

<sup>6</sup> द्रोणिवतं चिन्वीत, ibid

the trayl-vidyā or the three fold subject matter of the Vedas, dealing with the creation of the universe, the laws of nature and the fundamentals governing the human beings. A short survey of some of the relevant items of the three fold subject matter of the Vedas has been detailed here as explained in the brāhmaṇas, to grasp the diversity of their subject matter. The human life has the same cycle as the creation and destruction of the universe. This is endless and causes repeated births and deaths till the attainment of immortality. The attainment of heavenly abode is the cherished desire of human life and is achieved according to the actions of the past and present births and their results in a cumulative form of good and evil.

The abode always sought for as the cherished goal, is widely known as heaven, attainable through good actions, is well described by the exponents of the brāhmaṇas. The inevitable attainment of heaven as a result of good actions is mentioned in them. Besides, the good actions, performance of yajñas, practising of penance and offering of oblations definitetly help the human being to get rid of the repeated cycles of birth and death and attain an abode in the heaven:

- (a) Ye hi janah punyakritah svargam lokam yanti.1
- (b) Devā vai yajnena śramena tapasāhutibhih svargam lokamāyan.2

What exactly was the conception of heavan before the exponents of the brāhmaṇas? Was it located on the earth or in the middle regions or somewhere else? The description now available, must have been easily understood by all in those early ages and has to be grasped, by the successors to the great knowledge of the Vedas, in the present age. Some of these descriptions may appear to be imaginary, but the knowledge at the back of all the exponents of the brāhmaṇas, will not permit the present day reader to laugh at such descriptions, but to certainly raise a desire in him to find out a comprehensible meaning in all such references, which are:

<sup>1</sup> ये हि जनाः पुण्यकृतः स्वगं लोकं यन्ति, 6.5.4.8, SB

<sup>2</sup> देवा वै यज्ञेन श्रमेण तपसाहुदिः भः स्वर्गं लोकमायन्, 3.42, AB

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- (c) Sahasrāśvīne vā itah svargo lokāh.1
- (d) Chatuśchatvārimśadāśvīnāni sarasvatyā vinaśanāt phlakshah prāsravanastāvaditah svargo lokah sarasvatīsammitenādhvanā svargam lokam yanti.<sup>2</sup>

According to the brāhmaṇas, the heaven is situated at a distance approachable by a horse, running very fast for one thousand days. The Tāmdya Brāhmaṇa prescribed the way to heaven as approached via Sarasvati and a horse could cover the distance in forty four days. The distance was sahasra and śata which are used in plural and mean more than one. The reference from the Kauśttaki Brāhmaṇa states that the sun shines at a distance of many yojanas. The authors of the Tāmdya-mahā-brāhmaṇa resided to the north of the Narmadā from where the Himalayas are at a distance of forty four days by a horse. It appears the heaven was considered to be located in the Himalayas, where many rulers named as Indra had ruled.

In brāhmaṇas, the sūrya loka is also called heaven. This sūrya loka is attained only after the death:

(e) Esha (ādityah) svargo lokah.1

Results of the actions of a human being are reaped by him mostly in the existing birth itself. A human being is responsible personally for his good or bad life which is determined according to his own actions. To make oneself happy, it is desirable to act in a good manner and not to wish evil for others or act in an evil manner. It is possible to create for oneself a heavenly atmosphere even on this earth. The effort should be to achieve it and attain immortality through such actions. The brāhmaṇas offer complete and regulated path for human beings.

<sup>1</sup> सहस्राभ्वीने वा इत: स्वर्गो लोक:, 2.17, AB

<sup>2</sup> चतुश्चत्वारिंशदाश्वीनानि सरस्वत्या विनशनात् पलक्षः प्रास्रवणस्तावदितः स्वर्गो लोकः सरस्वती-सम्मितेनाध्वना स्वर्गे लोकं यन्ति, 25.10.16, TMB

<sup>3</sup> एष (बादित्य:) स्वर्गी लोक:, 3.8.10.3, TB

CHAPTER TWELVE

SOCIETY: ITS CLASSES

A fundamental of Aryan society was its division into four classes namely Brāhmaṇa, Kshatriya, Vaiśya and Śūdra. The society was broadly divided into these four classes according to the profession of the people. These classes were determined not by birth, but a person according to his profession was placed in a particular class. The Aryan society has withstood the onslaughts of foreign invaders mainly due to this fundamental basis of its society. The highest amongst the society were the brāhmaṇas. It has been stated in the Vedic literature:

- (a) Chatvāro vai varņāh. Brāhamaņo rājanyo vaisyah sudrah.1
- (b) Chatvāro vai purushā brāhmaņo rājanyo vaisyah śūdrah.2

BRĀHMAŅAS

The best amongst the society were the brāhmaņas who were considered as Gods amongst men. A brāhmaņa was so accepted due to his acquisition of knowledge, which lent to him the qualitiess of agni and made him full of lusture of knowledge. It has been stated:

<sup>1</sup> चत्वारो वै वर्णाः । ब्राह्मणो राजन्यो वैश्यः शूद्रः, 5.5.4.9, SB

<sup>2</sup> चत्वारो वै पुरुषा ब्राह्मणो राज्य्यो वैश्यः शूद्रः, 4.4.6, MS

- (c) Atha haite manushyadevā ye brāhmaṇāh.1
- (d) Āgneyo vai brāhmaṇah.2

It was prescribed that all the rituals of a brāhmaņa should be performed. A brāhmaņa imbibed the energy of the sun due to his knowledge and therefore, all the ceremonies from his conception onwards, were required to be performed:

(e) Esha ha vai sāntapano agniryad brāhmaņo yasya garbhādhānapumsavana-sīmantonnayana-jātakarma - nāmakarņa - nishkramaņa - annaprāśanagodāna-chūḍākaraṇa - upanayana - āplāvana - agnihotra - vratacharyādīnī kritāni bhavanti sa sāntapanah.<sup>3</sup>

A brāhmaņa was Considered the best amongst human beings. A brāhmaņa was Veda-personified, the four Vedas were the fundamentals of Aryan society. It is stated in Satapatha Brāhmaṇa that brahma hi brāhmaṇah, i.e., Veda is manifest in a brāhmaṇa; whosoever preserved the Veda, had the highest reverence amongst the Aryans. For remembering, teaching and reciting the Vedas, a brāhmaṇa enjoys the highest esteem. It is laid down that he should never drink and should not act in a manner which would upset his knowledge. For a brāhmaṇa wine was a prohibited drink;

(f) Asiva iva vā aesha bhaksho yatsurā brāhmaņasya.4

A kshatriya and a vaisya assume gentleness, truthfulness, while they are being ordained in the Vedic literature. They became brāhmaņas during all such periods of life. It is mentioned in the Aitareya Brāhmaṇa:

(g) Sa (kshatriyah) ha dīkshamāņa eva brāhmaņatāmabhyupaiti.5

<sup>1</sup> अय हैते मन्त्र्यदेवा ये ब्राह्मणा:, 1.1, Shadvimsa-brāhmaṇa

<sup>2</sup> आग्नेयी वै ब्राह्मण:, 2.7.3.1, TB

<sup>3</sup> एव ह वै सान्तपनी ऽग्नियंद् ब्राह्मणो यस्य गर्भाधान-पुंसवन-सीमन्तोन्नयन-जातकर्म-नामकर्ण-निष्क्रमण-अन्तप्रांशन-गोदान-चूड़ाकरण-उपनयन-आप्लावन-अग्निहोत्र-व्रतचर्यादीनी कृतानि भवन्ति स सान्तपन:, 2.23, pūrva-bhāga

<sup>4</sup> अशिव इव वा ऽएष भक्षो यत्सुरा ब्राह्मणस्य, 12.8.1.5, ŚB

<sup>. 5</sup> स (क्षत्रिय:) ह दीक्षमाण एव ब्राह्मणतामभ्युपैति, 7.23, AB

(h) Tasmādapi (dīkshitam) Rājanyam vā vaišyam vā brūh naņa ityeva brūyād brāhmaņo hi jāyate yo yajnājjāyate.<sup>1</sup>

A brāhmaņa was considered to be born on account of the performance of yajñas; he who performs a yajña became a brāhmaņa himself.

(i) Ya u vai kascha yajate brāhmnībhūyevaiva yajate.2

It was ordained for a brāhmaņa not to indulge in music and dance. He, however, could recite the Vedas as a song:

(j) Brāhmaņo naiva gāyenna nrityet.3

A brāhmaņa was expected to possess the same brilliance as the Veda itself:

(k) Tat hyeva brāhmaņenaishtavyam yad brahmavarchasī syāditi.4

The most intelligent amongst the *brāhmaṇas* were considered to be most powerful. His knowledge itself was a great strength in him. His weapons were his knowledge and politeness, as:

- (l) Yo vai brāhmaṇānāmanuchānatamah sa eshām vīryavattamah.5
- (m) Etāni vai brāhmaņa āyudhāni yadyajñāyudhāni.6

A brāhmaņa always expressed through his mouth, that is his main qualities were sufficient to defeat an eneny and his knowledge was the best weapon. He was always respected due to his qualities:

(n) Tasmād brāhmaņo mukhena vīryamkaroti mukhato hi srishṭah.7

<sup>1</sup> तस्मादिप (दीक्षितं) राजन्यं वा वैश्यं वा ब्राह्मण इत्येव ब्रूयाद् ब्राह्मणो हि जायते यो यज्ञाज्जायते, 3.2.1.40, SB

<sup>2</sup> य उ वे कश्च यजते ब्राह्मणीभूयेवैव यजते, 13.4.1.3, ŚB

<sup>3</sup> ब्राह्मणो नैव गायेन्न नृत्येत्, 2.21, GB, pūrva-bhāga

<sup>4</sup> तत् ह्येव ब्राह्मणेनैष्टव्यं यद् ब्रह्मवर्चसी स्यादिति, 1.9.3.16, ŚB

<sup>5</sup> यो वे ब्राह्मणानामनुचानतमः स एषां वीर्यवत्तमः, 4,6.6.5, SB

<sup>6</sup> एतानि वे ब्राह्मण आयुधानि यद्यज्ञायुधानि, 7.19, AB

<sup>7</sup> तस्माव् ब्राह्मणो मुखेन वीर्यञ्करोग्त मुखतो हि सृष्ट:, 6.1.6, TMB

KSHATRIYAS

The existence of the nation depends only on its rulers who invariably were drawn from the *kshatriyas* and were considered as embodiment of strength and personified nation. Weak nations not having many warriors could not safeguard their country. *Kshatriyas* were owners of largest number of cattle. The various brāhmaṇas have all praise for them.

- (a) Kshatram rājanyah.1
- (b) Kshtaram hi rāshtram.2
- (c) Tasmādu kshatriyo bhūyishtham hi pasunāmīshte.3

The relation between a brāhmaņa and kshatriya was considered to be of dependence by a kshatriya on a brāhmaņa. In a nation the strength of its army, if well guided by the knowledge of a brāhmaņa, was of immense strength to the nation, and such a nation was considered of strong people. Also, in such nations strong people are always born. It is clearly mentioned that the kshatriyas for their guidance should be dependent on brāhmaṇas, as:

(d) Tadyatra brāhmaṇah kshatram vasameti tadrāshṭram smṛiddham tadvīravadāhāsmin vīro jāyate.4

Even in the Veda, it is mentioned that the strength of the army and wisdom should work together for the benefit of the people. The adverse criticism of the brāhmaṇas as ruling over kshatriyas is incorrect. The guidance of brāhmaṇas having vast knowledge was helpful to guide the destiny of the nation. Even today, the same principle is observed by all the nations. If the armed strength of the nation is well guided by the rulers, defeat is always a remote possibility. If a king is not guided by wise and intelligent ministers, the number of his enemies

<sup>1</sup> क्षत्र रांजन्य:, 8.6; AB

<sup>2</sup> क्षत्र हि राष्ट्रम्, 7.22, AB

<sup>3</sup> तस्मादु क्षत्रियो भूयिष्ठं हि पश्नामीष्टे, 6.7, GB, Uttara-bhaga

<sup>4</sup> तदात्र बाह्मण: क्षत्रं वशमेति तद्राब्द्रं स्मृद्धं तद्वीरवदाहास्मिन् वीरो जायते, 8.9. AB

increases and he is always in danger, as mentioned in the Satapatha Brāhmaņa:

(e) Yo vai rājā brāhmaņādabalīyānamitrebhyo vai sa baliyānbhavati.1

It is also mentioned in the same brāhmaṇa that a brāhmaṇa should not be without a kshatriya and a kshatriya should not be without a brāhmaṇa. They should both be dependent on each other. Success is definite for a ruler, who consults a brāhmaṇa in his projects and his nation attains prosperity through the guidance of a brāhmaṇa. It is also stated that if a brāhmaṇa possesses real knowledge, is gentle, polite and without duplicity, he does not need protection of kshatriyas as he has no enemies, and even if another person has enmity with him it would be possible for him to defeat or win over such a person merely using polite language. On the other hand, a kshatriya is more dependent on a brāhmaṇa. It is mentioned:

(f) Tattadavaklriptameva. Yad brāhmaņo arājanyah syādyadyu, rājānam labheta samriddham tadetaddha tvevānavaklriptam. Yatkshatriyo abrāhmaņo bhavati yaddha kim cha karmma kurute aprasūtam brahmaņā mitreņa na haivā-smai tatsmridhyate tasmādu kshatriyeņa karma karishyamāņenopasartavya eva brāhmaņah sam haivāsmai tadbrahmaprasūtam karma ardhyate.2

A glaring example of a kshatriya ruler having attained immense strength through the continued guidance of his minister, Kauṭalya, who was a brāhmaṇa, is of Chandragupta. The references in the brāhmaṇas are well illustrated by this example.

The weapons of a kshatriya are horses, chariots, bows, arrows and his real strength lies in fighting very often:

(g) Etāni kshatrasyāyudhāni yadaśvarathah kavacha ishudhanva.3

<sup>1</sup> यो वै राजा ब्राह्मणादबलीयानिमत्र भ्यो वै स बलीयान्भवति, 5.4.4.15, SB

<sup>2</sup> तत्तदवक्लृप्तमेव । यद् ब्राह्मणो ऽराजन्यः स्याद्यद्यु राजानं लमेत स्मृद्धं तदेतद्ध त्वेवानवक्लृप्त । यत्क्षत्रियो ऽब्राह्मणो भवति यद्ध किं च कम्मं कुरुते ऽप्रसूतं ब्रह्मणा मित्रेण न हैवास्मै तत्समृध्यते तस्मादु क्षत्रियेण कमं करिष्यमाणेनोपसर्तव्य एव ब्राह्मणः संहैवास्मै तद्ब्रह्मप्रसूतं कमं ऽर्ध्यते, 4.1.4.6, SB

<sup>3</sup> एतानि क्षत्रस्यायुधानि यद्श्वरथ: कवच इष्धन्व, 7.19, AB

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(h) Yuddham vai rājanyasya vīrym.1

The quality of a ruler primarily is to be of great strength. His thighs should be strong enough to protect the nation. A nation disturbed by bad administration is never able to defeat any other country. A nation whose people quarrel amongst themselves and where the rule of law is absent, such a nation is always defeated by another nation.

- (i) Tasmādrājā bāhubalī bhāvukah.2
- (i) Tasmādrājorubalī bhāvukah.3
- (k) Ņā arājakasya yuddhamasti.4

An interesting reference from Kausika Sūtra is regarding the movement of an army for a war when its important part should occupy the front lines, with the king guiding it:

(I) Tadyatha mahārājah purastātsainānīkānī pratyuhyābhayam panthānamanviyāt.<sup>5</sup>

VAIŚYAS

Vaisyas are sparingly mentioned. In the Aitareya Brāhmaṇa, it is stated that the vaisyas form the nation. This is perhaps true as the nation always needs finances and the earnings of a vaisya could be helpful to run the administration:

Rāshţrāņi vai viśah.6

**ŚŪDRAS** 

In literature, śūdras were never praised; but this should not mean that the upper classes were against them. The basic factor is that the determination of the classes of the society never depended on

<sup>1</sup> युद्धं वै राजन्यस्य वीर्यम्, 13.1.5.6, SB

<sup>2</sup> तस्माद्राजा बाहुबली भावुक:, 13.2.2.5, ŚB

<sup>3</sup> तस्माद्राजोरुबली भावुक:, 13.2.2.28, SB

<sup>4</sup> नाऽराजकस्य युद्धमस्ति, 1.5.9.1, TB

<sup>5</sup> तद्यशा महाराजः पुरस्तात्सैनानीकानि प्रत्युद्याभयं पन्थानमन्वियात्, 5.5, Kausika-sutra

<sup>6</sup> राष्ट्राणि वै विश:, 8.26, AB

the birth, but on profession only. An important factor to classify was to consider a person as śūdra who would not learn, write and read in spite of the best efforts. He, who never desired to prosper and rise in life, was naturally condemned as a śūdra. Such people have their living only by means of serving and being dependent on others. Such persons were considered to have been born of the feet of others and by washing their feet could live in this world. It is mentioned:

(m) Tasmātpādāvanejyannāti varddhate patto hi srishţah.1

The brahmanas state that a person without knowledge has to lead his life by putting in labour only and therefore, a śūdra devoid of knowledge is labour personified:

- (n) Tapo vai śūdrah.2
- (o) Asuryyah śūdrah.3

It was no use making efforts for such a person to understand the Veda; even though possessing the senses, he was more or less a burden on the earth and to have come straight from the cremation ground. Studies were never permitted in a cremation ground. On the same principle, it was never desirable to study before a śūdra. A śūdra was a person who had belied efforts to understand and grasp knowledge and therefore, it was considered useless to sermon such a person on the Veda:

etachchhmasanam yachchhüdrastasmachüdrasamipe (p) Padyu ha vā nādhyetavyama.4

The undelying principles enunciated by the brāhmaņas were distorted in the mediaeval periods and a sūdra was punished for even passing by the side of a person reading the Veda. Throughout the early Vedic literature such an idea is nowhere mentioned. It is a mere disto-

<sup>1</sup> तस्मात्पादावनेज्यन्नाति वर्द्धं ते पत्तो हि सृष्टः; 6.1.11, TMB

<sup>2</sup> तपो वे शूद्र:, 13.6.2.10, ŚB

<sup>3</sup> असुर्यः शूद्रः, 1.2.6.7, TS

<sup>4</sup> पद्यु ह वा एतच्छ्मशानं यच्छूद्रस्तस्माच्छूद्रसमीपे नाच्येतव्यम्, this reading is from a brāhmaņa quoted in the commentary by Samkara on Vedānta-sūtra, 1.3.38,

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rtion by the later writers. A sūdra being devoid of knowledge never had the right to perform yajñas and it is stated:

(q) Tasmāchchhūdro yajñe anavaklṛiptah.1

It has already been emphasised that the determination of the class of a person depended on his qualifications. It was merit that had always determined it. The tradition, however, developed that a brāhmaṇa always made efforts for his son to become a brāhmaṇa and a kshatriya made his son an expert in the war-fare. This was considered convenient and expedient and therefore, successive dynasties of brāhmaṇas had produced brāhmaṇas only. It was possible for a non brāhmaṇa to become brāhmaṇa by acquiring exceptional knowledge by putting in special efforts. Similarly, a brāhmaṇa without knowledge was discarded as a brāhmaṇa.

A non-brāhmaṇa had once attained the position of a great rishi to whom even the hymns of aponaptra devatā were later revealed. He was Kavasha Ailusha, son of a sūdra lady. He had been ordained to the knowledge of the Vedas and was taking part in a yajña alongwith other rishis. When a rishi came to know of the fact, he was not allowed to participate. He retired to the forest extremely thirsty and a sūkta was revealed to him. Rishis, who earlier had disassociated him, now, specially invited him to participate in their yajña. It is mentioned:

Rishayo vai Sarasvatyām sattamārata te Kavashamailūsham somādanayana dāsyāh putrah kitavo abrāhmaṇah katham no madhye dīkshishṭeti.......Sa bahirdhanvodūḍhaha pipāsayā vitta etadaponaptrīyamapasyat, pra devatrā brāhmaṇa gāturetu, iti.<sup>2</sup>

Brāhmaņas and kshatriyas, normally, never had any pride as it was considered to be the sole cause of their down fall.

<sup>1</sup> तस्माच्छूद्रो यज्ञे अनवक्लुप्तः, 7.1.1.6, TS

<sup>2</sup> ऋषयो वे सरस्वत्यां सत्तमासत ते कथषमैलूषं स्रोमादनयन दास्याः पुत्रः कितवो ऽब्राह्मणः कथं नो मध्ये दीक्षिष्टेति ।.....स बहिर्घन्योदूढ्ह पिणसया दिनः एतदपोनप्त्रीयमयश्यत् प्र देवत्रा ब्राह्मणे गातुरेतु, इति, 2.19, AB

CHAPTER THIRTEEN

THE ARANYAKAS

Āraņyakas are the concluding portion of the brāhmaņas, just as *Upanishads* are the concluding portion of the āraṇyakas. The very name itself suggests that these narrate the intricacies of yajāas discussed while residing in the aranya or forest. These were propounded by the rishis who resided in the forests and dilated upon the secrets of the yajāas as described in the āraṇyakas. Sāyaṇa has the definition āraṇyavratarūpam brāhmaṇam. He, in his introduction to his commentary on the Aitareya Brāhmaṇa writes<sup>1</sup>:

Aitareyabrāhmaņe asti kāṇḍamāraṇyakābhidham, Araṇya eva pāṭhyatvādāraṇyakamitīryate. 5. Satraprakarṇe anuktiraraṇyādhyayanāya hi, mahāvratasya tasyātra hautram karma vivichyate. 8.

i. e., the Aitareya Brāhmaṇa has a separate kāṇḍa of its āraṇyaka. Its name was due to its being taught in the forests. This has been explained in these chapters which were only studied in the forests. The hautra karma of the mahāvrata is only discussed here.

ऐतरेयवाह्मणेऽस्ति काण्डमारण्यकाभिष्यम् । अरण्य एव पाठ्यत्वादारण्यकमितीयंते ॥५॥ सत्रप्रकरणेऽनुक्तिररण्याष्ट्रययनाय हि । महाव्रतस्य तस्यात्र होत्रं कमं विविच्यते ॥६॥

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#### THE ARANYAKAS

Suresvara writes that being studied in the forests, these were titled as āraņyakas:

Āraņyādhyayanāch chaitadāraņyakamiti.1

It is mentioned in the Santi Parva of the Mahabharata:

Navanītam yath ā dadhno malayāchchandanam yathā; Āraṇyakam cha vedebhya oshadhibhyo amṛtam yathā.2

Like the number of brāhmaṇas related to samhitās, the number of āraṇyakas was also once very large. These have almost all been lost. Very few are available. The yajñas and mahāvratas required to be performed by the old people, who had renounced their family life, were all detailed in these works. The meanings of the yajñas is explained in these works. The actions of life and acquisition of knowledge are both co-related in these works. These works form the basis of the rahasya or secrets discussed in the Upanishads; therefore, another name of the āraṇyakas was rahasya, as well This name is mentioned in the Gopatha Brāhmaṇa³ and Manu Smṛiti.⁴ Maskarī explains the same meaning of this word.⁵ According to Vāsishṭha Dharma Sūtra, the penance for a wayward lady is mentioned in these works:

(d) Tasyā bharturabhichāra uktam prāyaśchittam rahasyeshu.6

At times, references from āraņyakas were quoted as from brāhmaņas as these formed their part. The Brihad Āranyaka is evidently a part of the Satapatha Brāhmaņa. Similarly, Jaiminīya Āranyaka is a portion of Jaiminīya Brāhmaņa.

Most of the available *Upanishads* are a part of the āraṇyakas, like; Aitareyopanishad is a part of the Aitareya-āraṇyaka, Kaushītaki *Upanishad* is a part of the Śāmkhāyana-āraṇyaka and Taittirīyopanishad is a part of the Taittirīyāraṇyaka, etc.

<sup>1</sup> अरण्याध्ययनाच्चेतदारण्यकमिति verse 9, Sambandha-vārttika.

<sup>2</sup> नवनीतं यथा दब्नो मलयाच्चन्दनं यथा।

आरण्यकं च वेदेभ्य ओषिषम्योऽमृतं यथा ॥ 331.3, Poona ed.

<sup>3 2.10,</sup> Pūrva-bhāga

<sup>4 2.140</sup> 

<sup>5</sup> See above p. 125

<sup>6</sup> तस्या भतुंरिभचार उन्नतं प्रायश्चित्तं रहस्येषु, 4.4

### ĀRAŅYAKAS of RIGVEDA

# 1 Aitareya Aranyaka1

Aitareya Aranyaka has only five āranyakas. The first āranyaka has five, the second seven, the third two, the fourth one and the fifth three chapters, i. e., in all eighteen chapters. Each chapter is further divided into khandas.

The first āranyaka discusses the mahāvratas or fundamental duties and vows and the sāmana-stotras to be sung on a particular day. In the Aitareya Brāhmaṇa, gavāmayana or ceremony of the day is mentioned. It includes mahāvratas, as well. The mantras to be recited in the morning, the afternoon and the evening related to them are mentioned in this āranyaka. The language and style of the āranyaka is similar to that of the brāhmaṇa.

The second āraņyaka has two divisions. Chapters 1-3 explain the meaning of *uktha*. i.e., the verses to be recited from the sub-division and chapters 4-6 are the *Upanishad* portion.

The third aranyaka refers to the divisions of the samhita, as:

Athāto nirbhujapravādāh. Prithivyāyatanam nirbhujam divyāyatanam pratriņņamantarikshāyatanamubhayamantareņa.2

The pronunciations of the undivided samhitā are described. The abode of the original samhitā is on the earth. The Pada-pāṭha or the arrangement of each word separately in its original form is related to the heavenly regions. The middle regions are related to krama-pāṭha i. e., arrangement of words both as connected and unconnected with the following and the preceding words. In the third āranyaka, divisions

<sup>1 (</sup>a) Aitareya Āraṇyaka, Sāyaṇa's commentary, edited by Rajendra Lal Mitra, Asiatic Society of Bengal, Calcutta, 1876.

<sup>(</sup>b) Aitareya Āraṇyaka, edited by Baba Śāstri Phaḍake. Anandasrama Poona, 1898.

<sup>(</sup>c) Aitareya Āraṇyaka, edited by A. B. Keith, Oxford, 1909.

<sup>2</sup> अथातो निम् जप्रवादाः । पृथिव्यायतनं निम् जं दिव्यायतनं प्रतृष्णमन्तरिक्षायतनमुभयमन्तरेण, 3.1.3 .

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of vowels and other consonants are narrated. This aranyaka mentions a large number of *rishis*.

The fourth āranyaka has a collection of mahānāmnī richās. These richās are available in the Naigeya recension of the Sāma-veda, as well.

The fifth āranyaka is mainly devoted to the nishkaivalya śāstra. This is recited during the afternoon ceremony of the mahāvrata. The language of the particular āranyaka is similar to that of sūtras.

Mahidāsa Aitareya, who had compiled and expounded the Aitareya Brāhmaṇa, had also expounded first three āraṇyakas of the Aitareya Āraṇyaka. The foruth āraṇyaka was expounded by Āśvalāyana. In his introduction to the Sāmaveda, Sāyaṇa writes that the fourth āraṇyaka was compiled by Āśvalāyana. Similarly, Shaḍguru-śishya in his introduction to Rik-Sarvānukramaṇt-vṛitti writes:

Saunakiyam cha daśakam tachchhiśyasya trikam tathā. Dvādaśādhyāyakam sūtram chatushkagrihyameva cha. Chaturthāraṇyakam cheti hyāśvalāyanasūtrakam.<sup>1</sup>

i. e., Saunaka had written ten works related to the Rig-veda and his disciple Āśvalāyana had written three works which are Śrauta Sūtra of 12 chapters, Grihya Sūtra of 4 chapters and the third is a āranyaka. He makes a similar reference in his commentary, as well.

The fifth āraņyaka was compiled by Saunaka. In his commentary on the Aitareya Āraṇyaka, Sāyaṇa writes:

Ata eva panchame Šaunakenodāhrītā. Tāścha pañchame Šaunakena śākhāntaramāśritya paṭhitāh.²

i. e., Saunaka refers in the fifth āranyaka. It appears that according to Sāyaṇa, the fifth āranyaka was compiled by Saunaka. Keith in his introduction to the Aitareya Āranyaka, writes, "As might be expected,

<sup>1</sup> शौनकीयं च दशकं तिच्छिष्यस्य त्रिकं तथा । द्वादशाध्यायकं सूत्रं चतुष्कगृह्यमेव च ।। चतुर्थारण्यकं चेति ह्याश्वलायनसूत्रकम् ।

<sup>2</sup> अत एव पञ्चमे शौनकेनोदाहृतः। ताश्च पञ्चमे शौनकेन शाखान्तरमाश्रित्य पठिताः, 1.4.1

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they (the verbal coincidences between the Aitareya Brāhmaņa and the Aranyaka) are constant and show unmistakably the connection of the two wroks." Again he writes on page 1 of his introduction, "but it (the use of additional Mss.) establishes the fact that the tradition as to the text seems unbroken."

## 2 Kaushitaki Aranyaka

Kaushītaki Brāhmaņa is separately available. Similarly, Kaushītaki Āraņyaka was also once available.1

# 3 Sāmkhāyana Āraņyaka2

Śāmkhāyana Āranyaka has fifteen chapters. The first chapter has 8, second 18, third 7, fourth 15, fifth 8, sixth 20, seventh 23, eighth 11, ninth to twelfth 8 each, thirteenth 1, fourteenth 2 and fifteenth 1 khandas i. e., in all 137 khandas.

In almost all respects, Sāmkhāyana Āranyaka is much similar to the Aitareya Aranyaka. The method and forms of the mahavratas narrated in the Aitareya Aranyaka, have also been narrated in this Aranyaka. Its first two chapters in some of the manuscripts are a portion of the brāhmaņa of this name. Uśīnara, Matsya, Kurūpānchāla Kāśīvideha and other countries are mentioned in it. Kaushītaki Upanishad begins with this third chapter and the sixth chapter has only four chapters of this Upanishad.

The genealogy mentioned at the end of this aranyaka reads: Gunākhyāchchāmkhāyanādasmābhirdhītam,3 i. e., this knowledge is

<sup>1</sup> Compare Webers view.

<sup>2 (</sup>a) Šāmkhāyana Āraņyaka, Chapters 1-2, ed. by Dr. Walter Friedlunder, Berlin, 1900

<sup>(</sup>b) Śāmkhāyana Āranyaka, Chapters 7-15, ed. by A. B. Keith, 1909

<sup>(</sup>c) Sāmkhāyana Āraņyaka, ed. by Sridhara Sāstri Pāthaka, Anandasrama, Poona, 1922.

३ गुणाख्याच्छांखायनादस्माभिरघीतम् ।

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learnt from Guṇākhya Śāmkhāyana. It appears that the phrase asmābhi used here refers to many disciples of Guṇākhya Śāmkhāyana. These disciples had composed this āraṇyaka, having learnt it from their teacher. It could also mean that the first chapters were propounded by Śāmkhāyana and the last chapter added by his disciples.

ARANYAKAS of YAJURVEDA

1 Brihadāranyaka (Mādhyandina)1

Brihadāranyaka has six chapters. The first has 6, second 5, third 9, fourth 5, fifth 15, and the sixth chapter has 4 brāhmaṇas; in all it has 44 sub-brāhmaṇas. These sub-brāhmaṇas have further been divided into khaṇḍas and kaṇḍikās. The fifth and sixth chapters have been referred to as interpolated by some authors. Besides, the six chapters, this āraṇyaka had two more chapters treated once as a portion of this āraṇyaka. These chaptars mention the performance of yajñas. Saṃkara and other authors have not commented on these chapters as these deal with the performance of yajñas only. These two chapters were separated from the āraṇyaka which has, therefore, at present, only six chapters.

This āraṇyaka is a portion of Śatapatha Brāhmaṇa of Mādhyan-dina recension. It begins with 10.6.4 of the Śatapatha Brāhmaṇa. The portion of the brāhmaṇa following it is not a portion of the āraṇyaka

but has to be carefully sifted.

Except for a few variants in its readings, this āranyaka is almost similar to the āranyaka of the Kānva recension. The special features, of the Brihad-āranyaka of the Kānva recension, apply to this āranyaka, as well. This āranyaka was compiled alongwith the Satapatha Brāhmana of the Mādhyandina recension.

2 Brihad Aranyaka (Kānva recension)2

Brihad Aranyaka is composed of six brāhmaņas or chapters. The first and second chapters have 6 each, the third has 9, fourth has 6, the

<sup>1</sup> Brahadaranjakopanishad in der Madhjamdina Recension, ed. by Otto Whitling, St. Petersberg, 1889.

<sup>2</sup> Many editions of it are available.

fifth has 15 and the sixth has 5 brāhmaṇas. The complete āraṇyaka has 47 brāhmaṇas. These sub-brāhmaṇas are further divided into khaṇḍas or kaṇḍikās. Its chapters are similar to the chapters of the āraṇyaka of the Mādhyandina recension. This āraṇyaka is also named as a Upanishad. Besides, an allegorical description of the intricacies of yajñas, the main subject matter of it relates to the soul, the nature and connected divine subjects and is, therefore, named as an Upanishad. Yājñavalkya is the main character of this āraṇyaka, with whom king Janaka of Videha joins in the religious discourses. A saṃnyāsī is referred to in this āraṇyaka, as;

- (a) Etameva viditvā munirbhavati. Etameva pravrājino lokamichchhantah pravrajanti etaddha sma vai tatpūrve vidvānsah prajāma na kāmayante kim prajayā karishyāmo yeshām no ayamātmā ayam loka iti te ha sma putraishaṇāyāścha vittaishaṇāyāścha lokaishaṇāyāscha vyutthāyātha bhikshācharyam charanti.<sup>1</sup>
- i. e., on understanding the soul, it is possible for a person to become a mnni, Desiring to attain immortality in the loka of brahma, persons become samnyāsī. The earlier sages had similar views and did not have the desire for off-spring. When the goal is to understand the soul and attain that loka of brahma, they never had the desire for progeny. Discarding the desire for a son, riches and worldly prosperity, these persons depend only on alms.

This upanishad is widely popular and the exalted image of great religious ladies like Gārgī and Maitreyī is narrated in it. Their religious discourses explain the creation of the universe, the omnipotence of the Almighty, the soul and the cycle of birth and death, in a simple and lucid manner. No nation, no country, no culture and none in this age of science has been able to produce such great lovers of truth who had complete knowledge of the self, the soul and the Almighy as are mentioned in this āraṇyaka. They had brought great glory to India and the nation of Āryas.

<sup>1</sup> एतमेव विदित्वा मुनिर्मवित । एतमेव प्रवाजिनो लोकमिच्छन्तः प्रवजित एतद्ध एम वे तत्पूर्वे विद्वांसः प्रजां न कामयन्ते कि प्रजया करिष्यामो येषां नोऽयमात्मा ऽयं लोक इति ते ह स्म पुत्र वणायाश्च वित्तेषणायाश्च लोकेषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति, 4.4.22

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It is evident from a study of the Satapatha Brāhmaņa that this āraņyaka was compiled alongwith the brāhmaņa. The āraņyaka forms a part of the brāhmaņa, definitely.

### 3 Taittiriya Āraņyaka1

Taittirīya Āraņyaka has ten prapāṭhakas. The first 2 prapāṭhakas are known as kāṭhaka.<sup>2</sup> In the commentary by Bhaṭṭa Bhāskara, the total praśnas in the prapāṭhakas are also mentioned. The tenth prapāṭhaka is distorted. Sāyaṇa was, therefore, prompted to consider this prapāṭhaka as an interpolation and writes in the beginning of his commentary:

Yathā brihadāraņyake saptamāshtamādhyāyau khilakāndatvenāchāryairudāhritau, tatheyam nārāyanīyā vyākhyā yājnīkyupanishadapi khilakāndarūpāllakshanopetatvāt.<sup>8</sup>

i. e., the seventh and the eighth chapters in the Brihad Āranyaka are accepted as interpolations by the authors; this Yājnika Upanishad explaining Nārāyaṇa in Nārāyaṇa Upanishad is also an interpolation, on account of its similar qualities.

The first prapāṭhaka has 32, the second 20, the third 21, the fourth 42, the fifth to seven 12 each, the eighth 9 and the ninth has 10 anuvākas; their total number is 170.

According to Bhatta Bhāskara, the tenth prapāthaka has 64 anuvākas. The tenth prapāthaka is not only an interpolation, but the number of its anuvākas is also not correctly known. Sāyaṇa in his commentary on this prapāthaka writes:

Tatra dravidānām chatuhshashtha-anuvākapāthah; Āndhrāņāmašītyanuvāhapāthah. Karņātakeshu keshānchichchatuh saptatipāthah. Apareshām navāšī-

<sup>1 (</sup>a) Taittirīyāranyaka, Sāyana's commentary, ed. by Rajendra Lal Mitra, ASB, 1872, Calcutta

<sup>(</sup>b) Taittirīyāraņyaka, Sāyaņa's commentary, Vols 1-2, 1897, 1898.

<sup>(</sup>c) Taittirīyāraņyaka, Bhatta Bhāskaras commentary 3 Vols, prapāthaka, 1-8, 1902

<sup>2</sup> See above p. 28,

<sup>3</sup> यथा वृहदारण्यके सप्तमाष्टमाच्यायी खिलकाण्डत्वेनाचार्येषदाहृती, तथेयं नारायणीया व्याख्या याज्ञिनयुपनिषदिप खिलकाण्डरूपाल्लक्षणोपेतत्वात ।

<sup>4</sup> Chapters five and six.

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tipāthah. Tatra vayam pāthāntarāni yathāsambhavam sūchayanto asītīpātham¹ prādhānyena vyākhyāsyāmah.²

i. e., in the Nārāyaṇa Upanishad or the tenth prapāṭhaka of Taittirīya Āraṇyaka, the manuscripts from Drāviḍa have 64, anuvākas, the Āndhra manuscripts have 80 anuvākas and some of the manuscripts from Karṇātaka have 74 anuvākas and others have 89 anuvākas. Under the circumstances, on a close comparative study of the different readings, he explains mainly the 80 anuvākas available in the manuscripts from Āndhra.

Šamkara in his *Vedānta Sūtra* refers to 80 anuvākas.<sup>3</sup> The variant readings are possibly due to sub-recensions. The commentary of Kūra Nārāyaṇa Muni on *Taittirīya Āranyaka* needs closer study for this tenth prapāṭhaka. The interpolations by the later authors have completely distorted this portion. Sāyaṇa has mentioned only the variant readings and it has not been possible for him to sift the original material.

The Taittirīya Upanishad has a portion of this āraṇyaka and begins with the seventh prapāṭhaka and ends with the ninth prapāṭhaka. Many important derivations are mentioned in this āraṇyaka, as:

Kasyapah pasyako bhavati. Yatsarvam paripasyatīti saukshmyāt.3

i. e., Kaśyapa, which becomes paśyaka, refers to one who perceives the great Almighty; and is able to see him even in his very minute form. Vyāsa and Vaisampāyana are mentioned in this āranyaka, as:

Sa hovācha vyāsalı pārāšaryah Iti Vaišampāyanah.5

l This reading is from the edition by Rajendra Lal Mitra, which has Sāyaṇa's Commentary on 64 anuvakas only; this reading is available in the edition from Anandasrama

<sup>2</sup> तत्र द्रविडानां चतुःषष्ठघनुवाकपाठः । आन्ध्राणामशीत्यनुवाकपाठः । कर्णाटकेषु केषाञ्चिच्चतुः राप्तिति पाठः । अपरेषां नवाशीतिपाठः । तत्र वयं पाठान्तराणि यथासम्भवं सूचयन्तो अशीतिपाठं प्राधान्येन व्याख्यास्यामः ।

<sup>3 3.3.24</sup> 

<sup>4</sup> कश्यपः पश्यको भवति । यत्सर्वं परिपश्यतीति सौक्ष्म्यात्, 1.8.8

<sup>5</sup> स होवाच व्यासः पाराशयं: । 1.7.2, इति वैशम्पायनः, 1.9.2

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i. e., Vyāsa, son of Parāsara spoke thus. This is the opinion of Vaisampāyana.

The famous Subrahmanyā-richā is mentioned in this āranyaka.<sup>1</sup> A description of hell is also mentioned in it.<sup>2</sup> Four types of waters are mentioned in it:

Chatvāri vā apām rūpāņi. Megho vidyut. Stanayitnurvṛishṭih.³ i. e., these are cloud, lightening, thunder and rain.

Six other types of waters mentioned in it are rain water, well water, lake water, waters flowing from rivers etc. water from a pitcher and spring water:

Varshyāh, kūpyāh, sthāvarāh, vahantīh, sambhāryāh and palvalyāh.

Another hymn refers to a unique type of chariot having 1000 spokes, many wheels and fitted with 1000 horses. Does this refer to the chariot of Sun; if not, it must have been a strange chariot, as:

Ratham-sahasrabandhuram. Puruśchakram sahasrāśvam.4

The sacred thread or yajñopavita is found mentioned for the first time in this āraṇyaka. It is stated that a yajña performed by a person wearing the sacred thread was well recognised and a brāhmaṇa reciting the Vedas while wearing the sacred thread performs actually a yajña:

Prasrito ha vai yajñopavItino yajñah.......Yat kim cha brāhmaņo yajñopavItyadhīte yajata eva tat.<sup>5</sup>

Bauddha bhikshus were designated as śramaņas in this āraņyaka; the same word refers to a person who performs penance.

Taittirīya Āraņyaka is the most useful āraņyaka as it explains many hymns.

<sup>1 1.12.3 2 1.20.1</sup> 

<sup>3</sup> चत्वारि वा अपां रूपाणि । मेघो विद्युत् । स्तनियत्नुर्वं ब्टि:, 1.24.1

<sup>4</sup> रथं सहस्रबन्धुरं । पुरुश्चकं सहस्राश्वम्, 1.31.1

<sup>5</sup> प्रसृतो ह वै यज्ञोपवीतिनो यज्ञः । .....यिकञ्च ब्राह्मणो यज्ञोपवीत्यधीते यज्ञत एव तत्, 2.1.1 ६ 6 2.7.1

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# Maitrāyaniya Āranyaka or Brihad Āranyaka of Charaka Recension

of the first, 7 of the second, 5 of the third, 6 of the fourth, 2 of the fifth, 38 of the sixth and 11 khandas of the seventh prapāthaka. The total khandas are 73. This āranyaka is more famous as Maitreyt Upanishad. The number of its prapāthakas differ in the printed editions. The edition published from Ānandāśrama has seven, the edition from Nirnaya Sāgara has five, the edition by Schroeder has three and the edition called Sāmānya Vedānta Upanishad has four prapāthakas. All these editions begin with the second khanda of the first prapāthaka of the edition printed from Ānandāśrama. The edition by Schroeder differs from the other three editions. The arrangement of khandas differs in each. In one of the manuscripts, it is written at the end:

Iti saptama prapāthaka iti charkashākhovata brihadāranya upanīshata susamāpta. Subham bhavatu......Sake 1687 māhe phālguņa......2

This reading is mostly corrupt. The readings in original manuscripts do not seem to have been so incorrect. This manuscript was obtained from the house of a brāhmaṇa belonging to the Maitrāyaṇi recension. It could be concluded that Maitreya Upanishad of the Charaka recension having seven prapāṭhakas is the Bṛihad Āranyaka. Maitreyi is a sub division of the Charakas. Kaṭha-saṃhitā belongs to the Charaka recension. Maitrāyaṇi Āranyaka of the Charaka recension is called Bṛihad Āranyaka. Maitreyi Upanishad is a portion of this āranyaka. Its proper sequence, due to the distorted condition of the manuscript, could not be arranged, so far.

<sup>1 (</sup>a) Upanishidām Samuchchaya, with Dīpikā by Rāma Tīrtha, pp. 345-475 Anandāsrama, Poona

<sup>(</sup>b) Maitrāyanī-upanishad, pp. 159-165, Nirņaya Sāgara, Bombay

<sup>(</sup>c) Maitreyi-upanishad, pp. 108-136, Minor Upanishadas, F. O. Schroeder

<sup>(</sup>d) Sāmānya Vedānta Upanishad, pp. 338-415, Adyar, Madras

<sup>2</sup> इति संदेश प्रपाठक इति चर्कषास्त्रोवत बृहदारण्य अपनीवत सुसमाप्त । शुभे भवतु ॥ सके 1687 माहे फाल्गुण... ।

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Sudarśanāchārya quotes readings from the fifth prapāļhaka of the Maitreyi Upanishad and the seventh khanda of the seventh prapāļhaka is quoted as Maitreyi Brāhmaṇa.¹ Some of its portions appear to be much later interpolations. Names of a large number of Chakravarti rulers are mentioned in it, as:

Atha kimetairvā pare anye mahādhanurdharāschakravartinah kechit Sudyumna - Bhūridyumna - Indradyumna - Kuvalayāsva - Yauvanāsva - Vadhryasva - Asvapati - Sasabindu - Harischandra - Ambarīsha - Nanaktu - Saryāti-Yayāti - Anaraṇi - Akshasena - ādayah. Atha Marutta - Bharata prabhritayo rājānah.......<sup>2</sup>

#### These rulers were:

- 1. Sudyumna
- 2. Bhūridyumna
- 3. Indradyumna
- 4. Kuvalayāśva
- 5. Yauvanāśva
- 6. Vadhryaśva
- 7. Aśvapati
- 8. Śaśabindu
- 9. Harischandra
- 10. Ambarīsha
- 11. Nanaktu
- 12. Saryāti
- 13. Yayati
- 14. Anarani
- 15. Akshasena
- 16. Marutta
- 17. Bharata

Kautsāyani-stutī begins with the fifth prapāthaka. The Almighty

<sup>1</sup> pp. 408, 1371, 1355, Śruta-prakāśikā

<sup>2</sup> अघ किमेतैर्वा परेऽन्ये महाघनुर्घराश्चक्रवितनः केचित् सुद्धुम्न-भूरिद्धुम्न-इन्द्रद्धुम्न-कुवलयाश्व-यौवनाश्व-वध्ययव-अश्वपित - शशबिन्दु - हरिश्चन्द्र - अम्बरीष - ननक्तु-सर्याति-अनुरूणि - अक्षसेन - आदयः । अथ मक्त भूरत प्रभूतयो राजानः...

has been called by different names in this āraņyaka. Prāņa, agni and paramālmā are synonyms in this āraņyaka, as: prāņo agnih paramātmā.

#### ĀRAŅYAKA of SĀMAVEDA

# Talavakāra Āraņyaka or Jaiminīya Upanishad Brāhmaņa

Talavakāra Āraņyaka has four chapters, which are further subdivided into anuvākas and khaņļas, as follows:

Anuvāka		Prathamādhyāya		Dvittyādhyāya		Trittyādhyāya		Chaturthādhyāya	
1	anuvāk	a 7 k	haṇḍas	2 k	haṇḍas	5 k	haṇḍas	1 kl	naņdas
2	,,,	3	"	4	"	5	23	1	<b>3</b> 3
3	"	4	"	3	99	4	"	. 1	2)
4	,,	4	"	3	"	5	"	1	<b>)</b> 2
5	"	1	"	3	29	9	"	1	"
6	22	3	33			9	"	3	<b>)</b>
7	>>	2	"			5	<b>)</b> )	2	99
8	"	3	"					5	99
9	"	3	"					2	<b>37</b>
10	>>	2	>>					4	33
11	>>	2	,,					5	))
12	<b>33</b>	5	,,					2	7)
13	37	2	"						
14	. ,,	4	"						
15	23	4	"						
16	<b>)</b>	3	>>						
17	"	3	<b>33</b>						
18	3)	5	,,				Walls		THE RES
Total khandas 60 .,			.9	15	<b>))</b>	42	22	28	"=145

Earlier on page 38, its khanda division has been discussed according to which the Upanishad Brāhmana had 154 khandas. The interchange of figures 4 and 5 caused the incorrect totalling of 154 instead, of 145.

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The language of this āraṇyaka is similar to that of the brāhmaṇa. The famous Kena Upanishad begins with the tenth anuvāka of the fourth chapter and is completed in four khaṇḍas of the same anuvāka. The best explanation of many hymns is available in this āraṇyaka. Many hymns of the Sāma-veda are mentioned in it alongwith the names of āchāryas. It is certain that the āraṇyaka portion was propounded by Jaimini and Talavakāra, like its brāhmaṇa portion.

t er fræmmelse med somejdlest vom værdes er præsest vine 1665 melles mer De handenmaget, schlandenadenmaget, 19 millemaget, skrevist en meget, Sie handenmaget, vik skriver, Valdesjahland skriverde i 18 millemaget, skriverde en samt

the state was not sumain, but a reason of the same, and

will main

CHAPIER ... FOURTEEN

# COMPILATION OF ARANYAKAS

The major portion of the aranyakas form part of the brahmanas of similar names. These had been propounded by the same rishis who had expounded the brahmanas. The fourth and the fifth āranyakas of the Aitareya Aranyaka were composed by Aśvalāyana and Saunaka. The brāhmaņas had been .. compiled during the Mahābhārata period; the aranyakas had also been compiled, simultaneously. The date of Saunaka and other rishis is, therefore, of the same period or a little later. Regarding the date of Saunaka, the view expressed by the western scholars, assigning to him a date from the third century before Christ to the seventh century before Christ is not tenable. Saunaka and other āchāryas have to be assigned a period within two or three generations of the Mahabharata war. Most of these acharvas especially Saunaka, Aśvalāyana, Katyāyana, Yāska, Pāṇini, Pimgala, Vyādi and Kautsa were all contemporaries. It was the age, the golden period of vedic literature, handed over to posterity as the cumulative achievement in comprehension of the vast knowledge, revealed originally at the time of the creation of the universe by our great predecessors.

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Saunaka

Shadguru-sishya in his introduction to his Rik-sarvānukramanī Vritti writes about Šaunaka:

Saunakīyā daśagranthastadā rigvedaguptzye, Ārśyanukramanītyādyā chhāndasī daivatī tathā. Anuvākānukramanī sūktānukramanī tathā, Rikpādayorvidhāne cha vārhddaivatameva cha. Prātiśākhyam Saunakīyam smārte daśamamuchyate.<sup>2</sup>

i. e., Saunaka had compiled ten works to protect the Rig-veda as: Arshānukramaṇi, Chhandonukramaṇi, Devatānukramaṇi, Anuvākānukramaṇi, Sūktānukramaṇi, Rig-vidhāna, Pāda-vidhāna Brihaddevatā, Prātišāhhya and Saunaka-smriti.

Macdonell who had edited Brihad-devatā expresses his doubt about its authorship by Saunaka and writes, "my conclusion, therefore, is that the writer was not Saunaka, but a teacher of his school, who was not separated, from him by any great length of time." It is to be asserted, contrarily, that Saunaka was the author of Brihad-devatā which was enlarged by a disciple who had succeeded him soon after. In this work, Yāska and his views are quoted in more than twenty places. Yāska on the other hand in his Anukramanī on the Taittirīya recension of Tajur-veda refers to Saunaka, as:

Yajurvedasarvānukramaņyām—dvādašinah trayoashţāksharāšcha jagatī jyotišmatī. Sāpi trishţub iti Śaunakah iti vachanāt.4

Similarly, the view point of Yāska expressed in Nirukta is discussed in Brihad-devatā, as:

<sup>1</sup> See pp. 277-285, Vol. I, 2nd ed., Bhāratavarsha kā Brihad Itihāsa, Bhagavad Datta

<sup>2</sup> शौनकीया दशग्रन्थास्तदा ऋग्वेदगुप्तये । आर्ष्यनुक्रमणीत्याद्या छान्दसी दैवती तथा ।। अनुवाकानुक्रमणी सूक्तानुक्रमणी तथा । ऋक्पादयोविधाने च वाहंद्देवतमेव च ॥ प्रातिशाख्यं शौनकीयं स्मार्ते दशममुच्यते ।

<sup>3</sup> p. 24, Introduction

<sup>4</sup> यजुर्वेदसर्वानुक्रमण्याम् — द्वादिशनः त्रयोऽष्टाक्षराश्च जगती ज्योतिष्मती । सापि त्रिष्टुव् इति शौनकः इति वचनात् ।

Padamekam samādāya dvidhā kritvā niruktavān, Pūrushādah padam yāsko vrikshe vriksha iti tvrichi.<sup>1</sup>

i. e., the phrase pūrushādah in Rig-veda 10.27.22 is split into two by Yāska in Nirukta 2.6, wherein, he explains it as purūshānadanāya. In the following verses of Bṛihad-devatā references from the Nirukta are borrowed.

Saunaka refers to Yāska in his *Prātiśākhya* and states that according to him there is no *richā* having quarter stanza in all the ten maṇḍalas of Rig-veda, as: na dāśatayyekapadā kāchidastīti vai Yāskah.<sup>2</sup>

Yādava Prakāśa in his commentary on Pimgala's *Chhandovichiti* writes on *sūtra* 3.7 and refers to the *Prātiśākhya* of Śaunaka, as: Pādajātiyakatvādevaikapadānāmadhyāsavaśād "dāśatayā ekapadā (nāsti) iti Yāska āchāryyah" Yadā adhyāsah:

Vihi svastim sukshitim divo nrin dvisho amahāmsi duritā tarema tavāvasā tarema. 6.2.11, RV

Vasum sūnum sahaso jātavedasam vipram na jātavedasam. 1.127.1,RV

Ityādayo yamakābhāsāh pādāh. Pūrvasya richah pādā eva. Na prithagri-chah. Evamekapadā "api bhadram no api vātaya manah. 10.20.1, RV

Ityekam padam vinā sa tu prithageveti Yāsko manyate.3

It is definite that either Yāska had preceded Saunaka or they were well known to each other as contemporaries.

<sup>1</sup> पदमेकं समादाय द्विधा कृत्वा निरुक्तवान् । पुरुपादः पदं यास्को वृक्षे वृक्ष इति त्वृचि ।। 2.11

<sup>2</sup> न दाशतय्येकपदा काचिदस्तीति वै यास्कः, sutra, 993

वीहि स्वस्ति सुक्षिति दिवो नृन् द्विपो अंहांसि दुरिता तरेम तवावसा तरेम । 6.2.11, RV वसु सूनु सहसो जातवेदसं विप्रं न जातवेदसम् । 1.127.1, RV

इत्यादयो यमकाभासाः पादाः । पूर्वस्य ऋचः पादा एव । न पृथगृचः । एवमेकपदा 'अपि भद्र' नो अपि वातय मनः ।' 10.20.1, RV

इत्येकं पदं विना स तु पृथगेवेति यास्को मन्यते ।

Āśvalāyana was a disciple of Saunaka as stated by Shaḍguruśishya; Saunakasya tu śishyo abhudbhagavānāśvlāyanah.

Āśvalāyana has been quoted in *Bṛihad-devatā* which was compiled by Śaunaka and his disciple. A śrauta-sūtra by Āśvalāyana is quoted in *Nirukta*. Śaunaka and Yāska are contemporaries and it is certain that Āśvalāyana was also their contemporary.

Kātyāyana

Kātyāyana was a disciple of Saunaka<sup>2</sup> as again stated by Shadguru-sishya in his Rik-sarvānukramanī Vritti:

Nanu cha eko hi Saunakāchāryasishyo bhagavān Kātyāyanah. Katham bahuyachanam.<sup>3</sup>

The phrase anukramishyāmah in plural has to be explained; as Katyāyana was the only disciple of Saunaka. He is the same Kātyāyana who had written Kātyāyana Śrauta-sūtra, Upa-grantha-sūtra, Vārtika-pātha and many other works. The following reference to him is interpreted by Max Muller, as, "the ślokas of the smriti." He further writes in a note, "bhrājamāna, is unintelligible, it may be pārshad. Max Muller is unable to understand the phrase bhrājamāna and states it to be pārshad. The verse is simple and has to be interpreted, instead, as 'Kātyāyana was the author of the smritt as well as all the verses called bhrāja.' Katyāyana was the author of the verses called bhrāja as stated in the Paspašāhnika of Mahābhāshya.

It is evident that Saunaka, Āsvalāyana, Kātyāyana, Yāska and Pāṇini were all contemporaries.

<sup>1</sup> शौनकस्य तु शिष्योऽभूद्भगवानांश्वलायनः

<sup>2</sup> See p. 296-314, Vyākaraņa Sastra kā Itihāsa, Vol. I, 3rd ed., Yudhishthira Mīmāmsaka

<sup>3</sup> ननु च एको हि शौनकाचार्यशिष्यो भगवान् कात्यायनः। कथं बहुवचनम् ॥

<sup>4</sup> स्मृतेश्च कर्ता श्लोकानां भ्राजनाम्नां च कारकः

## COMPILATION OF ARANYAKAS

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Yāska

Yāska, the author of Nirukta has quoted a sūtra each from Pāṇini and Saunaka, as: parah sannikarshah samhitā. Padprakritih samhitā.

A sūtra quoted in the Nirukta is from a Prātišākhya. Puņyarāja in his commentary of Vākya-Padīya of Bhartrihari refers to it as:

Iha cha padaprakritih samhitā iti prātisākhyam and tatkatham padaprakritih samhitā iti prātisākhyam.2

This sūtra in the Prātišākhya by Saunaka reads samhitā padaprakritih.<sup>3</sup> It is apparent that the sūtra from Saunaka, available in the Rik Prātišākhya, is quoted by Yāska by inter-changing the two words of it.<sup>4</sup> The reason being Yāska having earlier quoted a sūtra from Pāṇini's Ashṭādhyāyī as parah sannikarshah samhitā.<sup>5</sup> Here, the nominative is in the end and follows the same grammatical principle. Yāska has reconstructed the phrase from Saunaka, accordingly. It is evident that Yāska is quoting from the aphorisms of Pāṇini and Saunaka.

A kalpa by Yāska is referred to in Hāralatā.

Yāska, the author of Nighanţu and Nirukta had written more works. He had definitely written a work on metrical science. Uvaţa, in his commentary on the first sūtra of Rik Prātišākhya, writes:

Tathā sarvaišchhandovichityādibhih Pimgala-Yāska-Saitava-prabhritibhiryatsāmānyenoktam lakshaṇam.

or handler interior while the property of following addition to

<sup>1.</sup> परः सन्तिकर्षः संहिता । पद्प्रकृतिः संहिता, 1.17....

<sup>2.</sup> इह. च 'पदप्रकृतिः संहिता' इति प्रातिशाख्यम् । तथा — तत्कथं 'पद प्रकृतिः संहिता' इति प्रातिशाख्यम् ।

<sup>3</sup> संहिता पद प्रकृति:, 2.1

<sup>4</sup> पदप्रकृतिः संहिता।

<sup>7</sup> तथा सर्वेश्छन्दोविचित्यादिभिः पिङ्गल-पास्क-सैतवप्रभृतिभिर्यत्सामान्येनोक्तः लक्षणं, p.17, lines 16-17, Banaras edition

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It is evident that Yāska and Saitava wrote on metrical science like the work of Pimgala, known as Chhando Vichiti, which at present is available. Pimgala writes, Uro brihati Yāskasya.1 Yāska had accepted Nyamkusāriņi as Uro Brihati. Yāska's work on metrical science was available to Pimgala.

Pāṇini

Yāska quotes an aphorism from Pāṇini; as earilier stated not only Pāṇini but his younger brother Pimgala was also a contemporary of all the above authors.3

Pimgala

Pimgala or Pimgala Nāga was the younger brother of Pāṇini. Shadguru-sishya refers to Pimgala in his Vedārtha Dīpikā, as :

Tathā cha sutryate hi bhagavatā Pimgalena Pāṇinyanujena kvachinnavakāśchatvārah. [Pimgala Chhando-Vichiti, 3 33] Iti paribhāshā.3

i. e., the aphorism, kvachita...was by Pimgala, the younger brother of Pāṇini. This aphorism is referred to in Chhando Vichiti by Pimgala.4 According to the tradition known to Shadguru-sishya, Pimgala-Nāga, the author of the sūtra on mctrical science was the younger brother of Pāṇini. Max Muller and Weber had accepted this view. Was Pimgala Nāga, the younger brother of the same Pāṇini, who was the author of Ashtadhyayi? It is evident, that the elder brother of Pirigala was the same Pāṇini, even if there were many persons of the same name, and was the author of Ashiadhyāyī.

The following verse, the second of Panintya-śikshā, related to the Rigveda, settles the point stating that after commenting on the aphorism of Pimgala, the Sikshā which follows closely Pāṇini, is being commented upon:

<sup>1</sup> उरो बृहती यास्कस्य, 3.30

<sup>2</sup> See Vol. I, Vyākaraņa Śāstra kā Itihāsa, 3rd edition, Yudhishthira Mīmāsaka

<sup>3</sup> तथा च सूत्र्यते हि भगवता पिङ्गलेन पाणिन्यनुजेन क्वचिन्नवकाश्चत्वारः । (पिङ्गलछन्दोविचिति, 3.33) इति परिभाषा, 7.9

<sup>4 3.33</sup> 

Vyākhyāya Pimgalāchāryasūtrāņyādau yathāyatham, Sikshām tadīyām vyākhyāsye Pāņinīyānusāriņīm.

At present two commentaries, one by Halāyuhda and the other by Yādava Prakāśa, are available on the aphorisms on metrical science by Pimgala. The author of this Śikshā accepts it as following Pāṇini and not written by Pāṇini himself. The statement that its author was Pimgala needs no further scrutiny.

The other Siksha by Pāṇini is related to Yajur-veda and has only thirty eight verses. A manuscript of it in the India Office Library has only twenty complete and one incomplete verses.<sup>2</sup>

It has to be accepted that aphorisms of Pāṇinīya Śikshā were expressed in verse form by Pimgala. All the references help us to state that Pimgala had definite relations with Pāṇini, who was the author of Ashṭādhyāyī. It had additions and is now available in sixty verses. The author of Śikshā Prakāśa has preserved the tradition. It is further corroborated by Dharaṇī Dhara, a disciple of Mahādeva, who writes in his Pamchikā on the Śikshā of Yajur-veda, as:

Pāņinīyamatānusariņī Śrīpimgalāchāryavirachitā Pāņinīyasikshā samāptā.3

The author of Śikshā Prakāśa further corroborates the historical facts stated by Shadguru-śishya, as:

Jeshthabhrātribhirvihito (Jyeshtha?) vyākaraņe anujanustatra bhagavān Pimgalāchāryastanmatamanubhāvya sikshām vaktum pratijānīte.4

i. e., Pimgala was younger brother of the great grammarian Pāṇini.

Besides the internal evidence, the extrenal evidence also corroborates that Pimgala had followed Pāṇini. Kielhorn writes about

<sup>1</sup> व्याख्याय पिञ्जला चार्यसूत्राण्यादौ यथायथम् । शिक्षां तदीयां व्याख्यास्ये पाणिनीयानुसारिणीम् ॥

<sup>2</sup> No. 544

<sup>3</sup> पाणिनीयमतानुसारिणी श्रीपिङ्गलाचायंविरचिता पाणिनीयशिक्षा समाप्ता, p. 23, line 9

<sup>4</sup> जेष्ठ भ्रातृभिविहितो (ज्येष्ठ?) व्याकरणे उनुजनुस्तत्र भगवान् पिङ्गलाचार्यस्तन्मतमनुभाव्यं शिक्षां वक्तुं प्रतिजानीते, p, 385, line 6, Sikshä-samgraha

Bhartrihari, author of Tripadi on Mahā-bhāshya, as, "in his commentary on the Mahā-bhāshya, he (Bhartrihari) cites.....a verse of the Pāṇintya Śikshā in particular." Pimgala was well familiar to Patañjali who refers to him as: Pimgalakāņvasyachchhātrāh paimgalakāņvāh.2

Pānini refers to his younger brother in his Gana Pātha when he mentions Pimgala 3 and Chhando Vichiti.4. Even if there were a number. of works called Chhando Vichiti, Panini refers to such a work only by his younger brother. Both Pāṇini and Patañjali had known more than one work on metrical science; the latter writes:

So asau chhandahsastreshvabhivinīta upalabdhyāvagantumutsahate.5

In the Gand Patha of Panini another work, Chhando Vijni, is mentioned. This reading is an interpolation by later authors.

Pāṇini in his Gaṇapāṭha mentions Chhando-māna, Chhando-Bhāshā, and Chhando-Vichiti. In the second kandikā of Charana-vyūha by Saunaka, Chhando Bhāshā is also mentioned. Its explanation by Mahidasa is incorrect.

In the List of Sanskrit Manuscripts,7 Oxford, a Sanskrit text relating to the metrical science of the Sama-veda is mentioned as Vijinti,8 a supplement to Sāma-veda. The reading Vijinti is incorrect and should have been Vijini. A verse in its beginning reads:

> Brāhmaņāttāmdinaschaiva..Pimgalācheha ...mahātmanah; Vidānādukthasāstrāchcha chhandasām jňānamudhritam.9

<sup>227</sup> B. August 1883, Kielhorn, Indian Antiquary ....

<sup>2</sup> पिजुलकाण्वस्यच्छात्राः पेजुलकाण्वाः, 1.1.73,.....

<sup>3 6.2.95</sup> 

<sup>4 4.8.73</sup> 

<sup>5</sup> सो इसी छन्दःशास्त्रेष्वभिविनीत उपलब्ध्यावगन्तुमुत्सहते, 1.2.32, Mahābhāshya

<sup>6</sup> छन्दोमान । छन्दोभाषा । छन्दोविचिति, 4.7.73

<sup>7</sup> No. 466, p. 383 B

<sup>·8 ·</sup>विजिन्तिः । सामगानां छन्दः । अस्ति । अस्ति

<sup>9</sup> ब्राह्मणात्तिण्डनश्चैव पिञ्जलाच्य महात्मनः । निदानादुव्धशास्त्राच्यं छन्दसां ज्ञानमुद्धतम् ॥

i. e., the work called Vijini was written subsequent to Tāmdya Brāhmaņa, Chhandas Sāstra by Pimgala, Nidāna Sāstra and Uktha Sāstra; the last work is an appendix (Parisishļa) of Yajur-veda having been written by Kātyāyana.

It appears, therefore, that Pimgala being an earlier writer, Chhando-vijini by him was written earlier than Nidāna Sāstra and Uktha Sāstra.

Ashṭādhyāyī by Paṇini and Chhando Vichiti by Pimgala have eight chapters each; Pimgala had followed his elder brother. He had an extensive knowledge of metrical science. Yādava Prakāša quotes the following verses at the end of his commentary:

Chhandojñānamidam bliavādbhagavato lebhe surānām guruh, Tasmādduschyavanastato asuragururmāndavyanāmā tatah. Māndavyādapi Saitava (vatasta rishiryāskah), statah Pimgalam, Tasyedam yasasā gurorbhūvidhritam prāpyāsmadādyaih kramāt. Iti 2

The genealogical order of successive authors is Bhagavāna Bhava or Siva, Suraguru or Brihaspati, Duśchyavana or Indra, Asuraguru or Sukra, Māṇḍavya, Saitava, Yāska and Piṃgala.

Sakhārāma Dīkshita had written a Vritti on Pimgala-Sūtra and his father and uncle had written Vārtika-rāja and Bhāshya-rāja on the same.<sup>3</sup> A verse from Vārtika-rāja reads:

Sivagirijā nandi phanındra Brihaspati chyavana-sukra Māndavyah, Saitavah Pimgala Garudapramukhā ādyā jayanti gurucharanā.4

A genealogical order at the end of another manuscript of Yādava Prakāśa was not written by him as his colophon reads: iti

<sup>1</sup> See, khanda 2, Charana-vyuha

<sup>2</sup> छन्दोज्ञानिमदं भवाद्भगवतो लेभे सुराणां गुरुः । तस्माद् दुश्च्यवनस्ततो ऽसुरगुरुर्माण्डव्यनामा ततः । माण्डव्यादिप सैतव (वतस्त ऋषियस्किः) स्ततः पिङ्गलम् । तस्येदं यश्वमा गुरोर्भु विघृतं प्राप्यास्मदाद्यैः ऋमात् ॥इति॥ See, No. 795, Vol.I, Descriptive Caralogue, Vedic; Adyar

<sup>3</sup> No.791, ibid

<sup>4</sup> शिवगिरिजा नन्दि फणीन्द्र बृहस्पति-च्यवन-शुक्र-माण्डव्याः । सैतविपञ्चल गरुडप्रमुखा आद्या जयन्ति गुरुचणा।।

bhagavato Yādavaprakāśasya kritau...ityādi¹ and precedes the following verses, mentioning the genealogy, which appear to have been added by the copyist, most probably on the basis of some other old manuscript:

Chhandaśśāstramidam purā trinayanāllebhe guho nāditah,
Tasmāt prāpa Sanatkumārakamunistasmāt surāņām guruh.
Tasmāddevapatistatah Phaņipatih tasmāchcha satpimgalah,
Tachchishyairbahubhirmahātmabhiratho mahyām pratishṭhāpitam.²

This genealogical order appears to be incorrect. Here, Phanipati or Patanjali preceds Pimgala, but Patanjali had not preceded Pimgala or immediately succeeded Deva-pati, i.e., Indra. A manuscript on metrical science by Patanjali is available in the Adyar Library. His work on metrical science is available in the first chapter of Nidana Grantha.

The first four authors mentioned in the list above appear to be very old. Māṇḍavya and Saitava are famous. Pimgala refers to them in the aphorism sarvatah Saitavasya.<sup>3</sup>

Yādava Prakaśā quotes the following verses in the seventh chapter:4

Saitavasya pathasthsli strī cha pūjitlakshaṇā, Gantrivargamimam sadā rakshato vipulāpadah. Simhonnatā Kāśyapasya. 8. Uddharshinī Saitavasya. 9. Anyatra Rātamāṇḍavyābhyāma. 34

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<sup>1</sup> इति भगवतो यादवप्रकाशस्य कृतौ ......इत्यादि ।

<sup>2</sup> छन्दश्शास्त्रमिदं पुरा त्रिनयनाल्लेमे गुहो नादितः । तस्मात् प्राप सनत्कुमारकमुनिस्तस्मात् सुराणां गुरुः ।। तस्माह् वपतिस्ततः फणिपतिः तस्माच्च सत्पिङ्गलः । तच्छिष्यैबंहुभिर्महात्मभिरथो मह्यां प्रतिष्ठापितम् ।।

<sup>3</sup> सर्वतः सैतवस्य, 7.5

<sup>4</sup> सैतवस्य पथस्थली स्त्री च पूजितलक्षणा । गॅन्तृवर्गेमिमं सदा रक्षतो विपुलापदः ॥ सिहोनन्ता काश्यपस्य. 8 उद्धिणी सैतवस्य. 9 सन्यत्रहात्माण्डक्याम्याम्. 34

Kedāra Bhatṭa writes in the second chapter of Vritta-Ratnākara: saitavasyākhileshvapi.

A manuscript on *Chhanda Śāstra* in verses by Saitava was available with Pt. Svarūpa Dāsa of Amritsar who had referred about the same to late Pandit Bhagavad Datta towards the end of September, 1922. The manuscript could not, however, be obtained by the latter.

The work by Māṇḍavya was also in verse. The name Rāta mentioned in aphorism 7.34 of Piṁgala above apears to be only the half name of Devarāta or some other siṁilar name etc. who was the teacher of Māṇḍavya. Māṇḍavya had enlarged that work. On the same aphorism Bhaṭṭotpala writes in his Bṛihat-saṁhiṭā Vivṛitti:

Ihāsmin chhando lakshaņe prathamako dandakaschandavrishtiprayātasañjyah saptavimsatyaksharapādo bhavati Pimgalādināmārchāmam matena rāja (rāta) māṇdavyau varjayitvā. Tayo astu mate esha suvarṇākhyah. Tathā cha tāvūchatuh:

> Suvarņašchandavegašcha plavo jīmūta eva cha, Balāhako bhujamgašcha samudrašcheti dandakāh.

Tathā cha pāṭhāntaram:

Arņo arņavah plavašchaiva Jīmūto atha Balāhakah, Samudrašcha bhujamgašcha saptaite dandakāh smritāh.<sup>1</sup>

As stated above Pimgala, the younger brother of Pāṇini, had arranged in verse from Śikshā aphorisms of Pāṇini. Pimgala was well known to Śabara, Patañjali and Pāṇini etc.

Piringala refers to Yāska in the aphorism Uro-Brihatīti Yāskasya i. e. Yāska calls Nyamku Sāriņi as Uro-Brihitī.<sup>2</sup>

<sup>1</sup> इहास्मिन् छन्दो लक्षणे प्रथमको दण्डकश्चण्डवृष्टिप्रयातसंज्ञः सप्तविशात्यक्षरपादो भवति पिङ्गलादी-नामार्चाणां मतेन राज (रात) माण्डव्यो वर्जयित्वा । तयोस्तु मते एव सुवर्णाख्यः । तथा च तावूचतुः-सुवर्णश्चण्डवेगश्च प्लवो जीमूत एव च । वलाहको मुजङ्गश्च समुद्रश्चेति दण्डकाः ॥ तथा च पाठान्तरम—

अर्णो Sर्णव: त्लवश्चेव जीमूतो sथ वलाहक: । समुद्रश्च मुजङ्गश्च सप्तेते दण्डकाः स्मृताः ॥ p. 1248

<sup>2</sup> चरो बृह्तीति यास्कस्य, 3.30

#### THE ARANYAKAS ...

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If Yāska, the author of Nirukta is also the author of the Chhandas Sāstra, he had either preceded Pimgala or was his contemporary. Pirigala being the younger brother and contemporary of Pāṇini, was also a contemporary of Yāska.

Achārya Vyādi was the maternal uncle of Pāṇini. He had a long life and had written on the system of medicine. His work called Samgraha as stated in the Mahā-bhāshya had one lakh verses:

Sobhanā khalu Dākshāyaṇasya samgrahasya kritih, Sobhanā khalu Dākshāyanena samgrahasya kritih.1

Vyādi was also known as Dākshāyaņa or Dākshī.2 Pāṇini, according to Mahābhāshya, had belonged to the same family as Dākshāyana, whose work was considered to be auspicious. Kaiyata refers to Samgraha as of one lakh verses.

Mahābhāshya has another reference for Vyādi:

Dravyābhidhānam Vyādih. Dravyābhidhānam Vyādirāchāryo nyāyyam manyate.3

> Rājasekhara in his Kāvya Mīmāmsā, as earlier stated, writes: Śrūyate cha Pāṭaliputre śāstrakāraparīkshā-

Atropavarshavarshāviha Pāņini-pimgalāviha Vyādih. Vararuchi Patanjali iha Parikshitah khyatimupajagmuh.4

Vararuchi mentioned here is same as Kātyāyana and was elder to Patanjali. Vyādi even though younger to Katyāyana was more close to Pāṇini and Pimgala and being a near relation is referred to by Pānini, as: Kraudi. Ladi. Vyādi. Āpiśali. Vyādi.

<sup>1</sup> शोभना खलु दानायणस्य संग्रहस्य कृतिः । शोभना खलु दाक्षायणेन संग्रहस्य कृतिः । 2.3.66

<sup>2</sup> pp. 275-291, Vol III, Vyākaraņa Sāstra kā Itihāsa, Yudhishthira Mīmāmsaka

<sup>3</sup> द्रव्याभिवानं व्याडि:। द्रव्याभिवानं व्याडिराचार्यो न्याय्यं मन्यते, 1.2.64

<sup>4</sup> See above p.110

<sup>5 4.1.80,</sup> Gana-patha

<sup>6 4.2.138,</sup> ibid

Pāṇini also writes his gotra name as Dākshāyaṇa¹ and refers to his work Samgraha as: Pada, Krama. Samghāta, Vritti, Samgraha.²

Most probably Vyāḍi and Vindhyavāsī, the famous author on Sāmkhya, were one and the same person. In case of such a possibility, he was not a Buddhist.<sup>3</sup>

Vyādi had written an exhaustive lexicon, which is not available at present; but references to it are available in other lexicons. Puņyarāja in his commentary on Vākyapadīya by Bhartrihari quotes three verses of Samgraha by Vyādi. Dākshāyaṇa Vyādi, a close relation, of Pāṇini, as stated above, was a contemporary of Saunaka and other sages. Šaunaka in his Prātiśākhya refers to Vyāli, as: Vyāliśākhyagārgyah. Vyādi also quotes Šaunaka:

Udāttādividhānam tachchhaunakoktam bhavadiha.6

Another Vyāḍi who lived much later had nothing to do with this famous Vyāḍi.

Kautsa

Kautsa appears to be a famous name. Authors of this name are common in early literature. One such *rishi* of *sūkta*, *Kadā vaso*, of *Rig-veda*, is mentioned in *Bṛihad-devatā*, as:

Kautsah kadā vaso sūktam durmitro nāma nāmatah, sumitraschaiva nāma syād guņārthamitaratpadam.8

Another author, having a similar name, is referred to in

<sup>1 4.2.54,</sup> ibid

<sup>2</sup> पद। ऋम। संघात। वृत्ति। संग्रहः, 4.2.60, ibid

<sup>3</sup> See an article by Rama Krishna Kavi, in October 1927 issue of Journal of the Andhra Research Society

<sup>4 1.26,</sup> Brahma-kāṇḍa

<sup>5</sup> व्यालिशाकल्यगाग्याः, 13.12

<sup>6</sup> उदात्तादिविधानं तच्छौनकोक्तं भवदिह, verse 16, Jaţāpaţala

<sup>7</sup> कदा वसो, 10.105

<sup>8</sup> कौत्सः कदा वसो सूक्तं दुर्मित्रो नाम नामतः । सुमित्रश्चैव नाम स्याद् गुणार्थमितरत्पदम् ॥ 8.17

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Raghu-vamsa. He was a disciple of Varatantu.¹ On completing his studies, desiring to make offer to his teacher, he approached the king who had donated all his treasury, while performing the Viśvajit Yajña:

Tamadhvare viśvajiti kshitīśam nihšeshaviśrāņitakoshajātam, upāttavidyo gurudakshiņārthī kautsah prapede Varatantušishyah.<sup>2</sup>

Another sage having a similar name is referred to in the Nirukta, as: Anarthakam bhavatīti Kautsah.3

Patanjali also refers to an author of a similar name in his Mahā-bhāshya, as; Upasedivān Kautsah Pāṇinim. Kautsa referred to by a Yāska in his Nīrukta was a contemporary of Pāṇini.

The sages mentioned above were all contemporaries of each other. They had succeeded the famous āchāryas of the Mahā-bhārata period mentioned earlier.

Saunaka, author of *Prātiśākhya* and *Bṛihad - devatā* is the same person referred to by Pāṇini, as, Saunakādibhyaśchhandasi.<sup>5</sup> Saunaka had expounded the Saunaka recension of *Atharva-veda*.

The date of all these sages who had expounded the various recensions is near about the *Mahā-bhārata* period or a generation or two earlier. Saunaka and others, who had compiled portions of the *Aitareya Āranyaka*, belong to the third or fourth generation after the *Mahā-bhārata* war.

<sup>1</sup> Pāṇini refers to Varatantu in his aphorism: Tittiri-varatantu - khaṇḍiko. khāchchhaṇa, 4.3.102

<sup>2</sup> तमध्वरे विश्वजिति क्षितीशं निःशेषविश्राणितकोषजातम् । उपात्तविद्यो गुरुदक्षिणार्थी कौत्सः प्रपेदे वरतन्तुशिष्यः ।। 5.1

<sup>3</sup> अनर्थकं भवतीति कौत्सः, 1.1.15

<sup>4</sup> उपसेदिवान् कौत्सः पाणिनिम्

<sup>5</sup> शोनकादिम्यश्वन्दसि, 4.3.161

#### CHAPTER FIFTEEN

#### THEIR COMMENTATORS

A large number of commentaries on upanishadas are available; but the commentators of the Upanishadas had not written their bhāshyas on complete portions of āraṇyakas, even though the upanishadas formed a portion of the āraṇyakas; The commentators on the āraṇyakas, whose commentaries are available, are very few.

## A. Aitareya Aranyaka

1. Shadguru-śishya (Samvat 1200-1250)

Shadguru-sishya, a famous commentator of Aitareya-Brāhmaṇa, had also written his commentary called, Mokshapradā, on the Aitareya Aranyaka. Manuscripts of his commentary are, at present, available in the libraries at Trivendrum and Madras.

2. Sāyaņa (Samvat 1372-1444)

A commentary by Sāyaṇa, on the Aitareya Āraṇyaka, has already been published. The style is similar to other commentaries by Sāyaṇa.

3. Govinda Svāmī

Govinda Svāmī had written his commentary on the Aitareya Āranyaka, as well as the Aitareya Brāhmaņa.

<sup>1</sup> pp. 180-182 above

B. Brihad Aranyaka (Mādhyandina)

1. Bhartri Prapancha

Bhartri Prapancha had preceded Samkara. His commentary is referred to by Samkara who is quoted in the commentaries on the Brihad Aranyaka by Ananda Giri and Ananda Jñāna. References from his commentary, without acknowledging their authorship, are quoted by Samkara in his commentary on Brihad Aranyaka.

Samkara in the beginning of his commentary refers to it as a concise *vṛtti* on this āraṇyaka, as:

Tasyā iyamalpagranthā vrittirārabhyate.1

Ananda Giri refers to the commentary by Bhartri-prapancha as exhaustive and that of Samkara in comparison as concise but treating the subject with meaningful details. He writes:

Tasyā iti. Bhartriprapanchabhāśāyādviśeshāntaramāha. Alpagrantheti.2

A manuscript of this commentary, complete or incomplete is so far, not available. However, Hiriyānā has collected and publishad all references to him.3

2. Dviveda Ganga

Dviveda Ganga had written, Mukhyārtha-Prakāśikā, a commentary on this āranyaka. Its summary is added to the Śatapatha Brāhmaṇa edited by Weber. A complete manucript of this commentary is available at Hoshiarpur. Justifying the name of the commentary, it comments only on the main padas and not the minor ones.

The date of Dviveda Ganga is not possible to ascertain in the absence of relevant material.

2 तस्या इति । भतु प्रपञ्चभाष्याद्विशेषान्तरमाह । अल्पप्रन्थेति, 1.1.1.

4 V.V.R.I., Hoshiarpur

<sup>1</sup> तस्या इयमल्पग्रन्था वृतिरारम्यते, 1.1.1

<sup>3</sup> pp.430-450, Proceedings and Transactions of the Third Oriental Conference, Madras, 1924; see also pp. 77-86, Indian Antiquary, April, 1924

## C. Brihad Aranyaka (Kanva)

Brihad Āraņyaka (Kaņva) appears to be a more famous āraņyaka and many important commentaries by famous commentators on it are available. The commentators and the commentaries available are as follows:—

- 1. Siddhānta Dīpikā.
- 2. Śāmkara Bhāshya.
- 3. Commentary by Ananda Tirtha on the bhashya by Samkara.
- 4. Commentary by Ananda Tirtha.
- 5. Para-brahma-Prakāśikā commentary by Raghūttama.
- 6. Commentary by Vyāsa Tīrtha.
- 7. Dīpikā.
- 8. Dīpika by Gañgādhara or Gañgādharendra.
- 9. Mitāksharā commentary by Nityānanda.
- 10. Laghu-vritti by Mathurānātha.
- 11. Commentary by Rangarāmānuja.
- 12. Commentary by Sāyaṇa.
- 13. Brihad-āraņyakopanishat-khaņdārtha by Rāghavendra.
- 14. Brihad-āraņyakopanishdārtha-samgraha by Rāghavendra.
- 15. Brihad-āraņyaka-vishaya-nirņaya.
- 16. Brihad-āraņyaka-viveka.
- 17. Commentary by Vijňānabhikshu.
- 18. Dīpikā by Nārāyaņa.

Besides the bhāshyas and commentaries, following vartikas were also written on it:

- 1 Vārttika form of Śamkara-bhāshya by Sureśvara.
- 2 Sāstra-Prakāśikā by Ānandatīrtha.
- 3 Nyāya-kalpalatikā by Ānanda Pūrna.
- 4 Brihad-āraņyaka-vārttika-sāra.

If efforts are made a few more bhāshyas could be traced.

Āchārya Samkara

Achārya Śamkara is the best and the famous commentator on this āranyaka. The age of Śamkara is, so far, a controversial issue. Tailanga considers his age to be either fifth or sixth century. T. S. Narayana Sastri in his Age of Śamkara mentions his date as fifth,

century before Vikrama, i.e., about 2500 years earlier. Svāmī Dayānanda Sarasvatī in the eleventh chapter of Satyārtha Prakāśa writes that Ādi Śamkarāchārya, author of Bhāshya Trayī had existed about 2200 years earlier. This date is well known to Indian authors. European and some of the Indian scholars of the present day, place Śamkara towards the end of eighth or the beginning of the ninth century. The following material is helpful to determine the date of Śamkara.

Date of Samkara

1. Itsing (651-52 A.D.), the Chinese traveller, who visited India, writes, that "this was followed by the works of Bhartri Hari..... This scholar was famous all over the country and his special qualities were well known in all the eight directions..... He had died forty years earlier." Kumārila Bhaṭṭa in his Tantra-vārtika quotes a verse from Vākyapadīya by Bhartri Hari as: tathā choktam—tatvāvabodhah śabdānām nāsti vyākaraṇādrite.

This verse is from Vākyapadīya. Kumārila Bhaṭṭa had lived therefore, posterior to the visit of Itsing. He may be assigned a date about 680 A.D.

2. Viśvarūpa, Sureśvara and Maṇḍana are the names of one and the same author, as accepted by a majority of scholars. Viśvarūpa quotes a verse from Kumārila Bhaṭṭa in his commentary called Bāla-krīdā:

Tathā hi—Śākhānām viprakīrņatvāt purushāņām pramādatah. Nānāprakaraņasthatvāt smṛitimūlam na gṛihyate.<sup>8</sup>

This verse is available in *Tantra-Vārtika*. Viśvarūpa also quotes another verse from Śloka-vārtika<sup>5</sup> of Kumārila, as:

<sup>1</sup> pp. 273-275, Itsing ki Bhārata Yātra, translated by Sant Ram. Prayag, 1925

<sup>2</sup> तथा चोक्तम्-तत्त्वावबोधः शब्दानां नास्ति व्याकरणादृते, 1-13

<sup>3</sup> तथा हि—शाखानां विप्रकीर्णत्वात् पुरुषाणां प्रमादतः। नानाप्रकरणस्थत्वात् स्मृतिमूलं न गृह्यते ॥ p. 14

<sup>4</sup> p.76, CSS edition

<sup>5</sup> p.4, Śloka vārtika, CSS

Tathā chāha—Sarvasyaiva hi śāstrasya karmaņo vāpi kasyachita. Yāvat prayojanam noktam tāvat tatkena gṛihyate.¹

- 3. Maṇḍana, known also as Sureśvara, was a disciple of Samkara. Kumārila Bhaṭṭa being quoted by a disciple of Samkara implies that both Samkara and Kumārila were of the same period. This fact is referred to in Samkara-vijaya. If Kumārila has to be given a date about 680 A. D., as stated above, the period of Samkara is also about the end of seventh century.
- 4. Puņyā Rāja in his commentary on Vākya padīya mentions² Vasurāta, Bhartri Hari and Śaśāmka or Chandra gomi in the following verses;

Mülabhütamavāpyātha parvatādāgamam svayam, Āchāryavasurātena nyāyamārgānvichintya sah. 54. Praņīto vidhivachchāyam mama vyākaraņāgamah, mayāpi gurunirdishṭādbhāshyānnyāyāviluptaye. 55. Kāṇḍatrayakrameṇāyam nibandha parikīrtitah. 56. Śāśāňkaśishyātśrutvaitadvākyakāṇḍa samāsatah. 59.

Achārya Chandragomi had propagated the use of Mahā - bhāshya during the reign of Abhimanyu I of Kashmir as referred to in Rājataramgin, as:

Chandrāchāryādibhirlabdhādeśam tasmāttadāgamam, pravartitam Mahābhāshyam Chandravyākaraṇam kṛitam.3

According to Stein who edited Raja Taramgint, the date of Abhimanyun I is fourth or fifth century. Bhartri Hari could be assigned, therefore, a date not later than sixth century and the statement as such of Itsing is incorrect. Unless the statement of Itsing is

<sup>1</sup> तथा चाह—सर्वस्यैव हि शास्त्रस्य कर्मणो वापि कस्यचित् । यावत् प्रयोजनं नोक्तं तावत् तत्केन गृह्यते ।। p.2,

<sup>2</sup> मूलभूतमवाप्याथ पर्वतादागमं स्वयम् । आचार्यवसुरातेन न्यायमार्गान्विचिन्त्य सः ॥ 54 प्रणीतो विधिवच्चायं मम व्याकरणागमः । मयापि गुरुनिर्दिष्टाद्भाष्यान्न्यायाविलुप्तये ॥ 55 काण्डत्रयक्रमेणायं निवन्धः परिकीर्तितः ॥ 56 शशाङ्कशिष्यात् श्रृत्वैतद्वाक्यकाण्ड समासतः ॥ 59

<sup>3</sup> चन्द्राचार्यादिभिर्लब्धादेशं तस्मात्तदागमम् । प्रवर्तितं महाभाष्यं चज्रव्याकरणम् कृतम् ॥ 1.176,

corroborated from other sources, the date of Samkara could not be later than sixth century.

Prior to Samkara, many āchāryas had written their bhāshyas on the Upanishadas, as well as on the Vedānta-sūtras. The names of all these authors are lost and an extensive search of the lost literature is a desideratum.

## D. Taittiriya Aranyaka

1. Bhatta Bhāskara 2. Sāyaņa

Both Bhatta Bhāskara and Sāyana had written their bhāshyas on Taittirīya Āranyaka. These bhāshyas have already been published.

3. Varadarāja.

Varadarāja, who had written his bhāshya on Taittirīya Āranyaka, is mentioned in the list by Aufrecht, based on the manuscripts available in the south. Varadarāja appears to be from south. His father was Ananta Nārāyaṇa who had written his vritti or bhāshya on many sūtras related to Sāma-veda. A manuscript of his bhāshya on the Taittirīya Āranyaka is, so far, not available.

Possible, Bhava-svāmī might also have written his bhāshya on this āranyaka.

## E. Maitrāyaniya Āranyaka.

Rāma Tīrtha

Rāma Tīrtha had written his Dīpikā on Maitrāyanīya Āranyaka which has already been published. Further details about Rāma Tīrtha are not available.

- F. Aufrecht refers to more bhāshyas on this āraņyaka or upanishad, as:
  - 1. Bhāshya by Samkarāchārya.
  - 2. Dīpikā by Nārāyaņa.
  - 3. Dīpikā by Prakāśātman.
  - 4. Maitreyopanishadāloka by Vijñāna-bhikshu.

## G. Talavakāra Āranyaka.

Bhavatrāta

Bhavatrāta, who wrote his commentary on Jaiminīya Brāhmaņa, also had written his bhāshya on Taittirīya Āraņyaka and Jāiminīya Śrauta sūtra. Manuscripts of the same are available at Hoshiarpur which, however, do not throw any light on his date.

#### CHAPTER SIXTEEN

## MEANING OF THE VEDA

The āraṇyakas, formuatled, discussed, and compiled in the forests and explaining the rahasya or secret meaning of the Veda, are equally helpful in understanding the Vedas as the brāhmaṇas. All the āraṇyakas have to be accepted as a commentary on the Vedas. Their language is simple, lucid and comprehensible. One of these āraṇyakas, the Jaiminīya Āraṇyaka, as compared to the other āraṇyakas, more clearly explains the hymns. A comprehensible explanation in this āraṇyaka of a few hymns of the Rig-veda is as follows:

Tadyathā ha vaī suvarņe hiraņyamagnau prāsyamānam kalyāņataram kalyāņataram bhavati evameva kalyāņatareņa kalyāņatareņātmanā sambhavati ya evam veda. 6. Tadetadrichābhyanūchyate.<sup>1</sup>

Patamgamaktamasurasya māyayā hridā pasyanti manasā vipaschitah. Samudre antah kavayo vichakshate marīchinām padamichchhanti vedhasa iti.

<sup>1</sup> तद्यथाह वै सुवर्णे हिरण्यमग्नी प्रास्यमान कल्याणतरं कल्याणतरं भवति एवमेव कल्याणतरेण कल्याणतरेणात्मना सम्भवतिय एवं वेद ॥६॥ तदेतदृचाम्यनूच्यते ॥७॥

<sup>2</sup> पतङ्गमक्तमसुरस्य मायया हृदा पश्यन्ति मनसा विपश्चितः । समुद्रे अन्तः कवयो विज्ञक्षते मरीचीनां पदमिच्छन्ति वेघस इति ॥ ६०. १७७. १०० .

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Patamgamaktamiti. Prāņo vai patamgah. Patanniva hyeshvamgeshvti rathamudīkshate. Patamga ityāchakshate.

Asurasya māyayeti. Mano vā asuram. Taddhyasushu ramate. Tasyaiva māyayāktah.2

Hṛidā paśyanti manasā vipaśchita iti. Hṛidaiva hyete paśyanti yanmanasā vipaśchitah.<sup>3</sup>

Samudra antah kavayo vichakshata iti. Purusho vai samudra evam vida u kavayah. Taimām purushe antarvāch am vichakshate.4

Marīchinām padamichchhanti vedhasa iti. Marīchya iva vā etā devatā yadagnirvāyurādityaschandramāh.<sup>5</sup>

Na ha vā etāsām devatānām padamasti. Padeno ha vai punarmṛi-tyuranveti.6

The āraṇyaka explains that the Almighty God is manifest to him who is an extremely pure and untarnished soul, like gold assuming purity being put into fire. The prāṇa is like patamga and the mind is compared to an asura. It is enwrapped in its māyā or supernatural power, and is known to the learned through their mind and heart. Purusha is comapared to an ocean. The learned who are compared to a kavi infuse this secret into the heart of a purusha. Agni, Vāyu, Āditya and Chandramā are possessed of super-natural powers like the Marīchīs. These devatas have no padas, and on account of this fact they do not attain death again and again.

The next hymn of the Rig-veda reads:

Patamgo vācham manasā bibharti tām gandharvo avadadgarbhe antah. Tām dyotamānām svaryam manīshāmņitasya pade kavayo ni pānti.

<sup>1</sup> पतङ्गमन्तमिति । प्राणो वैपतङ्गः । पतन्निव ह्येष्वङ्गे व्वित रथमुदीक्षते । पतङ्ग इत्याक्षते । 3.35.2, JUB

<sup>2</sup> असुरस्य माययेति । मनो वा असुरमं । तद्वचसुषु रमते । तस्यैव माययाक्तः । 3.35.3, JUB

<sup>3</sup> ह्दा पश्यन्ति मनसा विपश्चित इति । हृदैव ह्ये ते पश्यन्ति यन्मनसा विपश्चितः । 3.35.4, JUB

<sup>4</sup> समुद्रे अन्तः कवयो विचक्षत इति । पुरुषो वै समुद्र एवंविद उ कवयः । य इमां पुरुषे उन्तर्वाचं विचक्षते । 3.35.5, JUB

<sup>5</sup> मरीचीनां पदिमच्छिन्ति वेधस इति । मरीच्य इव वा एता देवता यदिन्तर्वायुरादित्यश्चन्द्रमाः । 3.35.6, JUB

<sup>6</sup> न ह वा एतासां देवतानां पदमस्ति । पदेनो ह वै पुनर्मृत्युरन्वेति । 3.35.7, JUB

<sup>7</sup> पतङ्गो वाचम्मनसा बिर्मीत तां गन्धवीऽवदद्गर्भे अन्तः । तां खोतमानां स्वयंम्मनीषानृतस्य पदे कवयो नि पान्ति । 10.177.2, RV

Its explanation, as given in the aranyaka, is as follows:

Patamgo vāchām manasā bibhartīti. Prāņo vai patamgah. Sa imām vācham manasā bibhartī.1

Tām gandharvo avadad garbhe antariti. Prāņo vai gandharvah purusha u garbhah. Sa imām purushe antarvācham vadati.2

Tām dyotamānām svaryammanīshāmiti. Svaryā hyeshā manīshā

Ritasya pade kavayo nipatāntīti. Mano vā ritamevam vida u kavayah. Om ityetad evāksharam amritam. Tena yadrīcham mīmāmsānte yad yajur yatsāma tadenām nipānti.4

The āraṇyaka in its explanation of this hymn of the Rig-veda states that prāṇa is patamga. The prāṇa holds the speech in the heart. Prāṇa is also compared to gandharva. Purusha itself is the garbha or aṇḍa or womb. The prāṇas speak that speech inside the purusha. Speech is also equated with svaryā manishā. Mind itself is rita or truth. He who understands this rahasya is the only learned people. The only rita letter is Om. When the hymns of Rig-veda, Yajur-veda and Śāma-veda are explained with the meaning of Om, the eternal speech is preserved for ever.

Another hymn of the Rig-veda reads:

Apaśyam gopāmanīpadyamānamā cha parā cha pathibhiścharantam. Sa sadhrīchīh sa vishūchirvasāna ā varīvarti bhuvaneshvantah.

The āraņyaka explains it as:

Apasyam gopāmanipadyamānamiti. Prāņo vai gopāh. Sa hīdam sarvamanipadyamāno gopāyati.6

<sup>1</sup> पतङ्गो वाचाम्मनसा विभर्तीति । प्राणो वै पतङ्गः । स इमां वाचं मनसा विभात ॥ 3.36.2, JUB

<sup>2</sup> तां गन्धवों ऽवदद्गर्मे अन्तरिति । प्राणो वै गन्धवै: पुरुष उ गर्मः । स इमाम्पुरुषे उन्तर्वाचं वदिति ॥ 3. 36.3, JUB

<sup>3</sup> तां चोतमानां स्वयंम्मनीषामिति । स्वयां ह्योषा मनीषा यद्वाक् ।। 3.36.4, JUB

<sup>4</sup> ऋतस्य पदे केवयो निपान्तीति । मनो वा ऋतमेवंविद उ कवयः । स्रोमित्येतदेवाक्षरमृतम् । तेन यद्चं मीमांसन्ते यद्यजुर्यत्साम तदेनां निपान्ति ॥ 3.36.5, JUB

<sup>5</sup> अपश्यं गोपामनिपद्यमानमा च परा च पियिभश्चरन्तम् । स सधीचीः स विष्चीर्वसान आ वरीर्वातं मुवनेष्वन्तः ॥ 10.177.3, RV

<sup>6</sup> अपस्यं गोपामनिपद्यमीनिमिति । प्राणो वै गोपाः । स हीदं सर्वमनिपर्धमानो गोपायित ॥ 7.37.2, JUB

### THE ARANYAKAS

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Ā cha parā cha pathibhiścharantamiti. Tadye cha ha vā ime prāṇā amī cha raśmaya etairha vā esha etadā cha parā cha pathibhiścharati. 1

Sa sadhrīchīh sa vishūchirvasāna iti sadhrīchīscha hyesha etadvishūchīscha prajā vaste.<sup>2</sup>

A varivarti bhuvaneshvantariti. Esha hyevaishu bhuvaneshvantaravarīvarti.<sup>3</sup>

i. e., the prāṇas are here equated with gopa. These are the prāṇas which are the rays or raśmis. It follows the path regulated by these. It helps the prajā to settle either forward or retrogade. It is omnipresent in the three lokas.

The explanations of the Vedas in the other āraṇyakas is not as detailed as in the examples given above from the Jaminiya Aranyaka. Only the meaning relating to the Supreme spirit or relating to the soul is expressed in the āraṇyakas. At times, if relevant, the meaning of the hymns related to the god, spirits, planets or supernatural agencies is also detailed in the available āraṇyakas.

The help rendered by the āranyakas in understanding the meaning of the Vedas is mentioned, in short. Being very close to the upanishadas their meaning is better understood on their combined study.

<sup>1</sup> आ च परा च पथिभिश्चरन्तिमिति। तद्ये च ह वा इमे प्राणा अमी च रश्मय एतैहं वा एष एतदा च परा च पथिभिश्चरित ।। 7.37.2, JUB

<sup>2</sup> स सझीची: स विषूचीवसान इति सझीचीश्च होष एतद्विषूचीश्च प्रजा वस्ते ।। 7.37.3, JUB

<sup>3</sup> आवरीवर्ति मुवनेष्वन्तरिति । १ष ह्येवैषु मुवनेष्यन्तरावरीवर्ति ॥ 7.37.4, JUB

#### GLOSSARY

Achārya: a spritual guide; a teacher who invests the student with sacred thread

and instructs him in the Vedas, in the law of sacrifices and religious

mysteries.

Adhyāya: a chapter.

Adhibhautika: belonging to creative beings; derived from primary elements;

material; elementery.

Adhidaivika: relating to or proceeding from gods; proceeding from the influence of

the atmosphere or planets; proceeding from divine or super natural

agencies.

Agni: fire; sacrificial fire.

Anusasana: works relating to administration, discipline.

Akhyāna: a tale; story.

Anudatta: accentless; having the natural general tone, neither high nor low.

Anuvaka: a chapter; sub-division or section of the Vedas; the fourth or the

eighteenth parisishtas of Yajurveda.

Anuvākānukramaņī: a work, referring to Rig-veda, by Saunaka.

Antariksha: the intermediate space between heaven and earth; the middle

region; the atmosphere.

Anupurvi: eternal order; one after the other; in due order.

Amnāya: sacred tradition; sacred texts handed down by repetition; a Veda

or the Vedas.

Apah: used in plual in feminine gender; that state of water (?) which

helps in the creation of the universe; to be equated with electrons,

protons aud neutrons.

Artha-śāstra: a book treating practical life and polity.

Ashtaka: consisting of eight parts.

Asura; a spirit; supreme spirit; spritual; divine; demons in perpetual

hostility with the gods; same as prana.

GLOSSARY

Atharvangirasa: descendants of Atharva and Angirasa; hymns of Atharva-veda.

Brahmacharya: uumarried state; contenance; chastity; leading the life of an unmarried religious student; the period of unmarried studentship.

Bhāshya: an explanatory work; explanation; commentary.

Brahma: the sacred word-opposite of vak, Veda, sacred text; a text of

mantras.

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Bhūta Vidyā: science of warding off evil spirits.

Charana: the sect or sections of persons united in one school.

Chhandas Sāstra: work having sacred text of Vedas as its subject; relating or belonging to Veda, the metrical science of mantras.

Deśa: region; province; country.

Deva: heavenly; divine; deity; heavenly or shining ones; divine qualities

Dharma Sāstra: works relating to law or justice

Gāthā: song; verse; stanza of the epic poetry; ākhyāna; the metrical

part of a sūtra.

Hiranyagarhha: golden foetus; Prajāpati, so called as born from a golden egg formed out of the seed deposited in the āpah when they were pro-

duced as a first creation of the Self Existent.

Iti: in this manner; ...; reference to that has been said or thought or

lays stress on what precedes in the brāhmaņas; it is equivalent to "as you know"; in quotations the preceding word or the very words which the same person has or might have spoken and placed at the

end of the spech; it serves the purpose of inverted commas.

Indriyas: the five senses, eye, ear, nose, tongue and skin; power of the senses;

virile power.

Itihāsa; history, account of former events.

Jyotisha: a science of the movements of the heavenly bodies and division of

time dependent thereon; astronomy; helpful for fixing the days and

hours of the Vedic sacrifices.

Kārīri-yajňa: a sacrifice in which the shoots of a reed are connected with the

fruit of the plant cappara saphlla.

Kāṇḍa: any part or portion; section; chapter; division of work or book;

division or an action of of a sacrificial rite; a separate department or subject; e. g., karma-kāṇḍa—the department of the veda treating

sacrificial rites.

Kuntāpa-richās: name of a section of Athareva-veda; name of certain organs or 20 glands supposed to be in the belly.

Kuntāpa-sūkta: name of a section of Atharava-veda.

Kshatra-vidyā: the knowledge or science possessed by a kshatriya, or a military order; Dhanur-veda.

Khanda: a section of a work; chapter.

Karma: act; action; performance; any religious act or rite.

Kaṇḍikā: a short section; the shortest sub-division in the arrangement of vedic literature.

Kalpa: practicable; feasible; proper, fit; a correct precept; law, rule, ordinance prescribed by the Vedas; one of the six Vedangas prescribing the rituals and giving rules for ceremonial or sacrifical acts; a period of time.

Kalpa Sūtra: name of various ceremonial manuals containing short aphoristic rules for the performance of vedic sacrifices.

Laukikas: wordly; belonging to or occuring in ordinary life: not sacred, opposite of vedic.

Mantra: vedic hymn; sacred text; song of praise; instrument of thought.

Mātrā: the length af time required to pronounce a short vowel; measure; quantity, size; duration; number; degree; elementary matter.

Mīmāmsa: name of one of the three divisions of vedic philosophy, divided into Pūrva-mīmāmsa and Karmamīmāmsā dealing with the correct interpretation of vedic ritual and text and Uttara-mīmāmsa; philosophy of vedānta dealing with the nature of brahma or the universal truth.

Muni: a saint; sage; ascetic; the internal monitor; a brāhmaņa of the highest order.

Nakshatra vidyā: knowledge of stars, astronomy.

Nārāśamsī: relating to the praise of a man or woman; laudatory; eulogistic; a tale in honour of man.

Nidāna Sūtra: a work on meters and vedic stomas; a primary cause; the original form or essence; the cause of disease and enquiry into it.

Nighanțu: a collection of words; vocabulary; glossary; name of a Vedic glossary, explained by Yāska ln his Nīrukta,

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Paramanu: an infinitesimal particle or atom; matter; infinite; minuteness.

Prāchī: eastern direction.

Nirukta: etymological interpretation or explanation of a word; name of a

commentary on the Nighantu by Yaska.

Prajāpati: same as purusha.

Prāna: a breath of life; vitality; a vital organ; five organs of vitality are

prāna, vāk, chakshu, śrotra, manas; vigour; energy; power; the

name of a kalpa.

Prapāthaka: a chapter or special division of a book; a lecture.

Pratika: the first part of a verse; first word.

Pravachana: expounding; propounment; exposition; teaching; recitation;

system of doctrines, propounded; treatise; sacred rites.

Punarmṛtyu: repeated death.

Purana: belonging to ancient and olden times; ancient; old; a thing or

event of the past; history; a class of works compiled by Vyāsa; a

Karsha or a measure of silver.

Purusha: a primieval man as the sole and original source of universe.

Purusha: a supreme being of the universe; identified with Brahma; a man;

male; human being,

Richā: the collection of rik verses; sacred verse recited in praise of a deity.

Rishi: authors or seers of vedic hymns; personages to whom hymns were

revealed; a singer of sacred system; a saint or sanctified sage; an

ascetic.

Recension: a branch or school of Vada; each school adhering to its own

traditional texts and interpretation.

Śākhā: same as recension.

Samhita: a text treated according to euphonic rules; especially the continuous

texts of the Vedas as formed out of the padas or the separate words by proper phonetic changes according to various schools. The available samhitās of the Rig-veda, Sāma-veda Yajur-veda c. Atharava-veda; the Vajasneyī samhitā belongs to the śukla (white) Yajur-veda; five samhitās of the Krishņa (black) Yajur-veda; and the Taittrīyas known by its anukramani; the samhitā of the Kathas, the Kapishthala-katha-

samhitā and the Maitrāyanī samhitā

Samskāra: ritual; sanctifying ceremonies. Samskāra work: work relating to rituals.

Samvatsara: a year personified; a year of the Vikrama era, starting with 57 B. C.

Sarpa-deva jana-vidyā: knowledge of serpents.

Savanas: the act of pressing out Soma juice thrice a day; pressed out Soma

juice and its libation for Soma festival; any sacrificial rite.

Sruti: Sacred knowledge, orally transmitted by the brahmanas from genera-

tion to generation; sacred eternal sounds or words eternally heard by certain holy sages called rishis; the Vedas; differing from smriti or what is only remembered and handed down; mantra portion of Vedas; later extended to upanishads and other vedic works including prasnas; an aggregate of sounds that which is heard or perceived

with the ear.

Sikshā: the science which teaches proper articulation and pronunciation of

vedic texts; one of the sixth vedāngas; learning; study, knowledge.

Śloka: a verse.

Soma: juice; the juice of the Soma plant; the Soma plant itself: stalks of

which pressed between stone by the priest are sprinkled with water and purified in a strainer, mixed with clarified butter, flour etc. made to ferment and offerd to gods, or drunk by the brāhmaṇas; personified

as one of the most important of the vedic gods.

Śrāddha: a ceremony in honour and for the benefit of dead relatives observed

at various fixed periods; an act of reverential homage to a deceased

person supposed to supply him with strengthening nutrient.

Sūkta: a vedic hymn; distinguished from a single verse of a hymn; song

of praise.

Sulba Sūtra; a sūtra work belonging to the Srauta ritual and containing geo-

metrical collections and attempts at squaring the circle.

Sūtra; a short sentence; aphoristic rule; sūtras form manuals of teaching

ritual; philosophy of grammar; the ritualistic sūtras or the Śrauta-sūtras; the Kalpa - sūtras give concise rules for the performance of every kind of sacrifice; a gṛihya sūtra and a dharma-sūtra, mention rules for domestic ceremonies and a conventional customs also called Smārta sūtras as based on smṛiti or tradition; aphorisms; original

text books as opposite to explanatory works.

Syara: denoting the talk; accent either high or low in recitation; the

three svaras are udātta, anudātta, and svarita.

Udatta: highly or acutely accented; the sharp tone.

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#### **GLOSSARY**

Upānga: name of a class of sacred writings, secondary portion of science.

Upanishad: a class of philosophical writings attached to the brahmanas;

expounding the sacred meaning of the Veda and regarded as the source of the vedānta and sāmkhya philosophies; getting down at the feet of another to learn the sacred knowledge; setting at rest ignorance

by revealing the spirit of supreme knowledge.

Vyākaraņa: grammar; grammatical analysis.

Vritti: a commentary, gloss, explanation, profession, subsistence, livelihood,

conduct, course of action.

Vrātya: out-caste; a man of low caste through non observance of the ten

principal rituals; a low caste descended from a sudra and a kshatriya.

Vārttika: explanatory; containing critical gloss; annotation; Kātyāyana's

critical annotations to the aphorisms of Pāṇini's grammar.

Yajña: worship; devotion: prayer; praise; act of worship or devotion;

offering oblation; sacrifice personified; sacrificial rite.

Yaugika: Having an etymological meaning.

Yoga-rūdha: a word which has both etymological and conventional meaning e.g.,

pamka-ja means occuring in the mud and a lotus flower.

Yuga: an age of the world: the four yugas are krita or satya, treta, despara

and kali.

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#### **ABBREVIATIONS**

AB : Aitareya Brāhmaṇa
ADS : Āpastamba Dharma-sūtra
AGS : Āpastamba Gṛihya-sūtra
ASB : Asiatic Society of Bengal
ASS : Āpastamba Śrauta-sūtra
BSS : Baudhāyana Śrauta-sūtra

CH : Chapter

CH: Chhāndogya Upanishad

CSS : Chowkhamba Sanskrit Series, Banaras

CU : Chhāndogya Upanisnad EI : Epigraphia Indica GB : Gopatha Brāhmaṇa GDS : Gautama Dharma-sūtra

JAOS : Journal of the American Oriental Society

JB : Jaiminīya Brāhmaņa JSS : Jaiminīya Śrauta-sūtra

JUB : Jaminīya Upanishad Brāhmana

KB : Kaushītaki Brāhmana

KKS: Kapishthala Katha Samhitā

KS: Kāthaka Samhitā

MB: Mantra Brāhmāņa

MS: Maitrāyanī Samhitā

MSB: Mādhyandina Satapatha Brāhmana

MSS: Manuscripts
RV: Rigveda
Sam: Samvat

SB : Śatapatha Brāhmaṇa
SBE : Sacred Books of the East
TA : Taittirīya Āraṇyaka
TB : Taittirīya Brāhmaṇa
TMB : Tāṁḍya Mahā-Brāhmaṇa

TS : Taittīrīya Samhitā

Vol : Volume

VS: Vikrama Samvat

VSM: Vedic Samsodhana Mandala, Poona

VVRI : Viśveśvarānanda Vedic Research Institute, Hoshiarpur

## TRANSLITERATION: DEVANAGART to ROMAN

#### Vowels

म=a in rural
म=ā in father
इ=i in kill
ई=ī in police
उ=u in put
ऊ=ū in rude
ऋ=ri in merrily
ऋ=rī in marine
ए=e in prey
ऐ=ai in aisle
मो=o in phone
मो=au in Kaushik
:=h symbol called
visarga

#### Consonants

क=k in reck ख=kh ग=g in dog च = gh in ghost 要=n in sink च=ch in chant छ=chh ज्=j in jump क=jh হা = ñ in singe ₹=t in true 5=th in anthill 3=d in drum ड=dh ण=n in paramāņu त=t in Tashkent q=th in thunder

#### Consonants

 $\mathbf{q} = \mathbf{d}$ च्=dh in adhere न=n in nut q=p in grip फ=ph in philosophy ब्=b in rub म=bh in abhor म्=m in jam य्=y in royal र=r in year ल्=l in lull व=v in ivy ম্=ś in sure v=sh in bush स=s in hiss ह = h in hit

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